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gendertrash

issue # 4

gendertrash (ISSN 1198-8479) is published 4 times a year & gives a voice to transsexual/transgendered people, who have been discouraged from speaking out & communicating with each other.

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Contents



3 Letters

33 *Tse Tse Terrorism*
CaiRa

37 *Directory of Resources*

41 *Publications & Newsletters*

45 *Personals*

46 *Le Babillard*

5 *High Risk Project: A Conversation with Dancing To Eagle Spirit*
Mirha-Soleil Ross

10 *Transsexuality: A Mental Handicap or a Physical Disorder?*
Sandra Laframboise and Deborah Brady

11 *Reaching Out to the Unreachable: An Interview with Diane Gobell*
Mirha-Soleil Ross

17 *Racism and Poverty in the Transgender Community*
Christine Tayleur

20 *Bashing*
Michelle/Vernon Maulsby

25 *View from Treblinka*
Lofofora Contreras

29 *Pretty Persuasion*
Selena Anne Shephard

32 *The Real World*
Selena Anne Shephard

Submissions: We encourage transsexual (both ftm's and mtf's), transgendered and intersexed people to send us photos, drawings, poetry, essays, cartoons, etc. Gender-positive genetics are also encouraged to submit. You can submit a written piece on a 3.5" floppy disk (ASCII text file - PC HD/DD format). Submissions may also be typed or handwritten but should be double spaced & must be legible. Include your name, address, and phone number. Put your name and the title of your piece on every page. Mention if your piece has been published somewhere else. Please, for Christina's sake, include a brief bio so that we & our readers can know a bit more about you & the colour of your underwear. Also, include a picture if possible (please mention who took it) or any other kind of artwork to accompany your piece. Anonymity can be preserved; just tell us the pseudonym you wish to use. Submission does not necessarily guarantee publication. Submissions are all subject to editing for length and clarity so don't freak out too much about grammar and spelling. We'll repair it the best we can. Don't forget a S.A.S.E. if you want your material to be returned.

Cartoon by Marie Alexander



We're always looking for new bookstores, gender boutiques & other TS/TG-positive establishments to carry *gendertrash*. If you are one of those or know of a place that might sell *gendertrash*, please contact us at: (416) 929-2350.

Contact Xanثra Philippa at the same number for advertising rates and deadlines.

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HIV/AIDS and the Transgender Communities in Canada.

A Report on the Knowledge, Attitudes, and Behaviour of Transgendered People in Canada
with Respect to HIV and AIDS.

by Ki Namaste

Send \$5.00 to *genderpress*, Box 500-62, 552 Church Street, Toronto, Ontario M4Y 2E3

letters...

Dear Mirha-Soleil & Xantra:

I wanted to write to tell you how impressed I was by issue #3 of *gendertrash*. The format & articles were certainly challenging & thought provoking. I also want to take this opportunity to thank you for the support you have given us as an organization through your patience & teaching.

You and your magazine have made a difference to us in the way we think, and the manner in which we offer service. Your contribution has also had a positive impact on at least one individual who has made use of our Centre. We want you to know that your caring & constructive influence has not gone unappreciated. Truly this individual would not have made the gains she has without your support.

I imagine the struggle in which you are involved can be tiring & often frustrating. As you move forward, please know that your efforts have & will continue to create change.

Irwin Elman

Supervisor/Facilitator
Pape Adolescent Resource
Centre (PARC)

Dear *gendertrash*:

Yours is the magazine I was imagining creating after becoming hep to the 'zine scene several years ago and sensing, well, a gap, a space, an unfilled opening. Congratulations on your first, second and third issues welcome & long overdue arrivals.

I've noted a certain maturing in tone in issue #3 as befits the subject matter of the Michigan Womyn's Music Festival's TS inclusion/exclusion issue vs allowing TS's to self-define, as a

reflection of society's jaundiced eye towards us as actual breathing, feeling persons and not merely as walking genital question marks.

The survey regarding Women's Shelters' accessibility to TS wimmin was also rather sobering. It gives one pause to reflect for a moment, or two or three, on just how easily we can slip through the holes in the social safety net...

That said, however, I must say how much the initial two issues' generous soupçons of irreverent wit & self-righteous anger served to help empower my thinking not only towards myself but to fellow travellers as well.

I showed the Genetic Jerk Quiz to someone who I thought pretty much knew the score, at the time, and he said, "Wow, they sound really angry..." he himself sounding somewhat baffled by the thought of a TS having anything to be angry about. "They?" I asked. It was cathartic... eventually.

That spark helped bring me to now: unencumbered (stripped & deprived I would have said at that time) by a (mis) understanding lover-boy; alone-but-not too lonely, looking towards a future & present of my own, rather than serving as a footnote to another's.

To know that I'm not the only one who finds this a bit confusing, sometimes arbitrary & mind-boggling road to tread, to be able to laugh at the absurdities & speak out against mindless & thoughtless indignities has helped imbue me with a sense of strength & pride of self & I thank you both, Mirha-Soleil & Xantra, for your

efforts in creating a voice & a forum where we & our friends can speak about our selves, ourselves.

Sincerely yours,
Dale Anderson

Dear Xantra:

Thank you for the latest issue of *gendertrash*. You do a remarkable job with it. Thanks for the buttons; they arrived just in time for me to wear the "I'd Rather Be Dead than Genetic" one last weekend at the conference in Northridge.

What I liked most about *gendertrash* is how radical you are. Issue #3 seemed a bit less angry than nos. 1 & 2 (loved the electric epileptic transsexual poem). Please don't lose your edge.

Sincerely
Dallas Denny

Dear Xantra:

Two and a half years ago, when I was media relations co-ordinator for Buddies in Bad Times Theatre, someone suggested I call you to ask if you would be interested in speaking with a journalist from *The Toronto Star* who was researching a piece about transsexualism, drag culture and cross-dressing. You answered a resounding NO and said that your experience with the non-TG press had left you mistrustful of their ability and interest in sensitively addressing and furthering transgender liberation issues. I don't know if *gendertrash* was in the works back then (Issue #3 is my first), but may it stay and stay! It's a tremendous read that has elaborated my understanding of your objections and my admiration for the courage of transgendered people who live and write out their experiences with pride.

I wish you and Ms. Ross the best of enterprising luck and will watch the stands for Issue #4.

Fanfully yours,
Robin Williamson

AEGIS suggests Electrolysis to Avoid Problem of Hair in Neovagina

The Problem:

Vaginoplasty using the penile and penoscrotal inversion methods, with or without skin grafts or skin flaps, can result in a neovagina which is lined with hair-bearing skin. As the hair grows, the vagina can become choked with hair. Not surprisingly, many transsexual women find this extremely embarrassing.

Some sex reassignment (SRS) surgeons do not appreciate the extent of this embarrassment. During a presentation given at the October, 1993 meeting of the Harry Benjamin International Gender Dysphoria Association, one prominent surgeon remarked that although his procedure sometimes results in hair-bearing vagina, his patients do not seem to mind. Reports we have had from transsexual women indicate, however, that they DO care.

Our Recommendations:

We recommend that surgeons doing male-to-female SRS become aware that hair-bearing vagina is extremely embarrassing for their transsexual patients, and to provide them with materials educating them about the problem and indicating where they should consider having electrolysis to avoid hair-bearing vagina.

We recommend that electrologists be aware that transsexual women who are seeking SRS have legitimate reasons for seeking electrolysis in the perineal area.

We recommend that persons seeking male-to-female SRS who have excessive hair in the pelvic region consult with the surgeon they have selected in order to determine which skin will eventually be inside the vagina so that they can decide whether electrolysis is desirable and so they can schedule electrolysis and surgery accordingly.

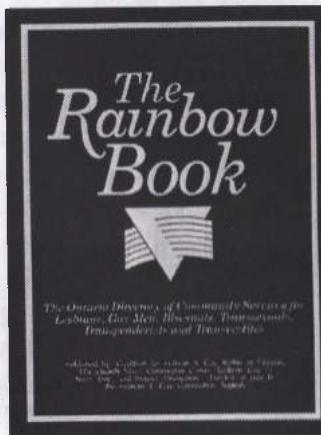
All parties should keep in mind that electrolysis is a gradual process, and that it can take a year or more to completely clear an area

- from the American Educational Gender Information Service

The Rainbow Book

The Ontario Directory of Community Services for Lesbians, Gay Men, Bisexuals, Transsexuals, Transgenderists and Transvestites

published by: the Coalition for Lesbian & Gay Rights in Ontario, 519 Church Street Community Centre, Lesbian Gay Bi Youthline, and Project Affirmation.



The best thing about this book is its subtitle "the Ontario Directory of Community Services for Lesbians, Gay Men, Bisexuals, Transsexuals, Transgenderists and Transvestites" (emphasis added) because first we're there and secondly we're not dumped into a poorly-fitting category like "others." Transgendered people come in all shapes, forms, and from very different backgrounds/gender persuasions. Therefore the more names genetics use to describe/include us, the better represented/included we are.

Unfortunately, there are not a lot of listings of support groups for the transgendered in Ontario (*quelle surprise!*). This is not the fault of the writers/researchers, but reflects the ability of transgendered people to provide support groups or create political organizations in the same numbers and specificity as do lesbians and gays (ie. "Lesbians and Gays Who Prefer Pepsi to Coke With Their French Fries").

Some of the organizations listed are not specifically for members of the communities targeted by the Rainbow Book (including but not limited to rape crisis centres, shelters, HIV/AIDS, youth groups, health services). However, we assume them to be positive towards those communities, since they are listed there. This constitutes a problem because not all groups/resources that are lesbian/gay-positive are necessarily trans-positive. There should be a section in the Listing Entry Form where groups or service providers are explicitly asked whether they are open to or knowledgeable about TS/TG/TV's.

And what about those social service agencies that may come in contact with TG/TS/TV people and try to help? Will this book give them any valuable information? The answer is a qualified yes - if they rarely deal with transgendered people, the Rainbow book will provide them with a handy little guide. Otherwise no, because the few groups listed are sure to be well-known to them.

— reviewed by Xanthra Phillippe

presentin' creative and critical contributions to current debates within
WOMEN'S communitY, theorY and subcultures
includin' poetrY theorY art Interviews AND MORE!
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High Risk Project

Vancouver

Dancing To Eagle Spirit talks with **Mirha-Soleil** about addiction, recovery and her involvement with the street transsexual community

Doing this interview with **Dancing To Eagle Spirit** was a bit odd because we are both Francophone, yet we did the interview in English in order to avoid exhausting hours of translation.

She and I usually spend more time on the phone laughing like thunder and telling each other about our last spicy sex-adventures than eloquently discussing some nebulous points of transsexual politics.

Nevertheless, I was very glad to interview her for *gendertrash*, for I believe she is amongst those pioneers who, realizing the extent to which their own people have been neglected, take matters into their own hands and, by the same stroke, empower all of us.

Mirha-Soleil: First of all, why don't you tell us who you are and where you're from?

Dancing To Eagle Spirit: My given name is Sandra Laframboise, but my native name is Dancing To Eagle Spirit. That's the name my elders acknowledge in Sweatlodge and that's the name they will acknowledge in the Pipe ceremony next week.

My family is originally from Maniwaki reserve in Québec. I'm Métis, Algonquin Cree. I was born in

Ottawa, raised in Ottawa until the age of 12, lived my life on the streets of Montréal as a hooker from 12 until the age of 29. I prostituted myself in Ottawa, Montréal, Toronto, and Vancouver which was mostly transitional.

M-S: How old are you now?

DTES: I'm 35. I'm old.

M-S: You had worked in the sex trade since you were 12?

DTES: I started as a male and prostituted myself as a boy. My first customer was for 5 bucks and I quickly changed over within the first years. I prostituted myself as a male for about 3 years and I started crossdressing around the age of 15 and working on the market where females were hanging out.

M-S: At that time were you working openly as a transsexual?

DTES: No, as a female. I wouldn't tell the clients. I never told the clients. I just gave them blow jobs, car dates. If the guy wanted to lay, I would ask for extra money, would tell him to wait a second, and I would turn myself on my tummy. I would grab my penis, lay on my front and let him lay me in the butt. So I never told them. Sometimes the guy would know and say: "I know what you are, so just don't worry about it." But most of the time they never knew. I always had that risk, that fear of being discovered

and being beaten.

M-S: When did you move to Vancouver?

DTES: I moved to Vancouver in 1987. I never worked the streets in Vancouver; I worked the papers. I advertised in the national and local papers.

M-S: When did you stop working as a prostitute?

DTES: I stopped working the 18th of June, 1989. I went to detox on that date, and I cleaned up. I was doing drugs, cocaine. I was a freebase addicted person as well as a prostitute. I went to a treatment centre, had a spiritual experience and never went back to prostitution, drugs or alcohol after that.

M-S: Do you mind talking about this spiritual experience?

DTES: Oh no. I can talk about my spiritual experience. First of all, my recovering treatment was run through the Salvation Army. They have a Christian-based philosophy in which Jesus Christ basically died for your sins. For a long long time, I had felt that there was a God up there; I had felt a connection. Being clean, sober and being in an environment where I was accepted for who I was (NOT knowing I was transgendered of course) led me to believe in the experience of the Holy Spirit. I felt that the creator was inside of me, guiding me. At that time, I believed it was the Holy Spirit and Jesus Christ, and I truly practised those philosophies. But there was always something missing. Being Métis, Algonquin, Cree and white, there was always that side of me, the native side of me that I wanted to start searching for. Being a transsexual, I always wondered, "what if they knew?" In the Bible, they talk against homosexuals but what if they knew about me being a TRANSSEXUAL? So I started coming out, really out and being open about who I am. Eventually the pastor used that in the Salvation Army against me. At that moment, I knew I was getting abused by the church, not by God but by the church. I felt religiously abused and left the church shortly after that. This was from '89 to '91. I had lived with the SA for two years when I quit them in '91. I had already started school and had gotten some funding for school. I rented a place, found a part-time job on the weekends as a health care giver and started to learn how to live with myself. I started to deal with my issues from the past with the drugs, the alcohol, and my background which is quite dysfunctional - I mean my father raped me, beat me, emotionally fucked me up; my mother abandoned us to his mercy and had multiple lovers in front of us... So I started dealing with those issues.

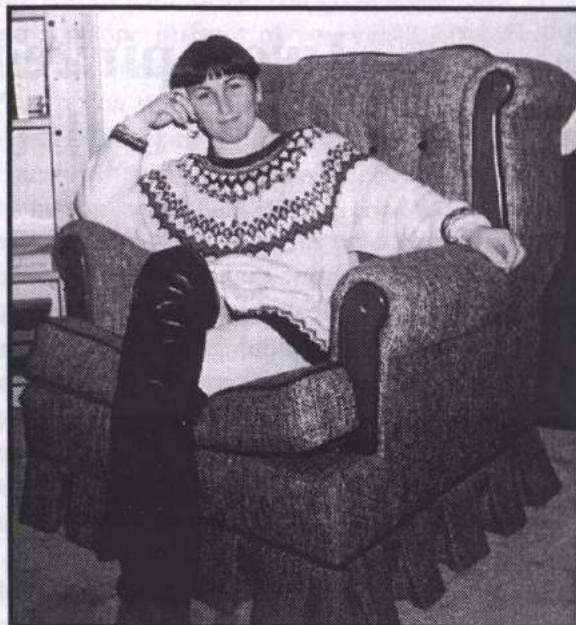
M-S: How is your relationship with your parents now?

DTES: Well, they're comfortable with me because I

say: "ok, what you did to me when I was young was cruel, but my alcoholism is my problem not yours." So I take away their guilt and their shame by saying that. They always blamed me for being the black sheep 'cause I drank and I was on the street. They kept saying: "well, we were good parents; we never did anything wrong." Well, excuse me but I'm a transsexual, I'm an ex-IV drug user, ex-prostitute; my brother and my sister are both alcoholics. It's like...

M-S: Do you feel that being a transsexual has something to do with the way you were treated by your parents when you were young?

DTES: Not the fact that I'm a transsexual but my alcoholism yes. It has something to do with it. The



transsexuality itself is something totally out but they've used that against me; they've used that to shame me, to ostracize me, to segregate me, and to hurt me 'cause they themselves don't understand it. So I take their shame away from them. I can't forget what happened, but I have to look at them as spiritual human beings; that's my responsibility in my recovery.

M-S: What happened in 1991 when you broke with the SA?

DTES: I went totally gay. I hung out with a totally gay crowd. So I went from one extreme to the other until I found a balance.

M-S: You were living as a woman then?

DTES: Oh yeah. I've been operated for 15 years. I've been a complete sex-change for 15 years now.

M-S: You talked a lot about your spiritual experience with the SA. Since you left them how did your spirituality evolve?

DTES: Well, I was on a spiritual search. I was brought up Roman Catholic and knew that there was something wrong with me, because I was persecuted for being an Indian. So I started to study different philosophies. I went Muslim in 1991. I wore the Hadjeb, the veil to hide my face. That lasted for 9 months and it was great. I was madly, passionately involved with a Muslim man who was mujahideen.

It was great. I was just living my experience to the fullest. This was what I felt; this was what I was looking for. Let's go learn about it. Let's go live it. And whatever happened, I'm grateful, because it's a lesson I've learned.

After the Muslim period, I went a little bit Zen Buddhist and read about that a little bit, started learning how to meditate and started getting in touch with my centre, learning about the chakras, the crystals which are part of our culture as well. And that took all together about another 3 years which brought me to the "Redroad" as I call it, which is my native culture. And when I got there, that felt good, that felt right, that felt balanced. It incorporated all my knowledge 'cause it incorporates everything. It teaches respect of the environment and of yourself. It teaches that introspection is respect and that you can't have respect if you don't have introspection. It teaches all that and that's what created a balance for me. I had a bit of trouble with being a transsexual but in our culture, we're called Two-Spirited and everybody has a place in the circle 'cause we believe in the circle. Everything is circular, and what you put out comes around, so we have to respect each other at the community level. Our sexuality is ours; it's private within us, but at the community level, we're all human beings, and we're all entitled to respect, 'cause we all have our place in the circle.

M-S: When you were growing up, were you aware of your native background?

DTES: I was being made aware of it, but I wasn't really taught about it.

M-S: So your parents were not talking about it?

DTES: Never.

M-S: And they were raising you as Catholic?

DTES: Yeah, my mom is white; my dad is Red. And we were raised as Catholic. All that was said was

that we were of Indian descent. Never talked about it.

M-S: How did get involved with the High Risk Project?

DTES: It started about a year ago.

M-S: You really went back to your roots during the last year and a half. You reclaimed both your native and transsexual backgrounds at the same time?

DTES: Yes. Both. And it feels absolutely wonderful! I started to feel comfortable with myself and confident. I wanted to have a primary relationship with myself and learn about myself. So that was the hard part. When I graduated

a year ago, as a registered psychiatric nurse from Douglas College, I wanted to do something for my community. When I cleaned up, I realized that there was nothing, that I was fortunate enough to be female legally, to have had my sex-change and to look like a female. I had seen the transgendered in treatment, and it's not always very nice. I saw how they were treated - the discrimination - so I wanted to do something for my community.

M-S: So you feel you're sort of privileged because you pass well as a non-transsexual and therefore don't get as bothered on the street or wherever as other people?

DTES: That's right.

M-S: And you wanted to do something for your own?

DTES: Yes. And that's how I got involved with the Zenith Foundation. They had started a support group on Wednesday nights called High Risk. With Barbara Hannon and April Valley. They had started doing that with First United Church. By that time, I had graduated. I joined High Risk because I wanted to do something for street people. I said: "This is who I am, and I am now a para-professional, and I want to incorporate both." So I got involved. They had a dispute with First United Church, so I started talking to agencies in the downtown east side. I had been working for a whole year in the downtown east side with some of the agencies so they knew me. It was easy for me to help that transition, and that's how we got the Thursday night group at DEYAS (Downtown East side Youth Association Services) -

the needle exchange there. They said, "we'll support you, come along." They gave us a space in the back, and we started High Risk from there - Barbara, April and I. Then April dropped out and it was Barb and I. So High Risk went on for January, February, and March 1994, at which point the need came to establish something else, bigger. The girls said, "what about a coffee drop-in?" So I started talking to people. We went to Vancouver Native Health Society and they said, "Here's a space in our basement. Use it. Do what you want." That's when we started having a Coffee Drop-In on Mondays. It just grew from there. Barbara dropped out, so I got hung and I stayed with them.

M-S: And you tried to get volunteers around you?

DTES: Not right away. What happened is that I was left alone with the group. There was the support group in DEYAS and this drop-in thing that was catching on like wild fire. I was stuck. I had nobody. So Deborah who was with Zenith came on board to help. She's a good schmoozer. She busts everything for me which is good.

M-S: At the beginning, High Risk was part of the Zenith Foundation. When did High Risk become independent?

DTES: It separated about... hmm... September last year. By October it was announced that High Risk was going to be incorporated on its own. It became officially incor-

porated in January this year.

M-S: You probably also find that there is a lot of discrimination against transsexual prostitutes in most transsexual support groups, organizations, etc?

DTES: Totally. The transsexuals

from the upper middle class, I call them the secondary transsexuals. They're the ones who have been fortunate to live long enough as men before to come out as women so that they didn't have to live through the poverty, through the discrimination, through the ostracization. They established themselves as men and then they became women.

M-S: I always found it interesting to see that most transsexuals who work the streets started living as women at a very early age.

DTES: Yeah, those are the primary transsexuals.

M-S: As opposed to the ones who came out after getting their houses, their wives, and their kids and who then put us down for not having taken advantage of hetero male privileges. The bottom line is I couldn't even pretend half a day to be a straight guy. It was physically, emotionally, and sexually impossible.

DTES: And it's not our fault.

M-S: No.

DTES: But the problem is that we all suffer from low self-esteem. We all suffer from discrimination. We all suffer from segregation and from being ostracized by the community. We're always looking to validate ourselves as human beings. So we're all at high risk because we're all transsexuals and therefore part of a minority. You go in a bar, have a drink, and someone in front of you validates you by saying, "Oh honey you're beautiful ah-naa-naa-naa." You go, "oh yeah," and you get all flattered, flabbergasted. You bring the person home, be it male or female, whatever, you have a couple of drinks and the person says, "Let's not use condoms." You've put yourself at risk for HIV transmission, but they don't see that. It's not a question about whether or not they care about dying or getting HIV-infected; everybody cares about it. It's that disbelief factor: "It won't happen to me." Also there's the second part I emphasize which is the low self-esteem and the fact that you

have someone in front of you validating you. I know this because I still once in a while have sex without a condom. And as a psychiatric nurse, I should know better than anybody else. I talk about it with the guy and say, "if you don't want

to have sex with condoms forget it." I bring the guy home, put the condoms out on the table but in the heat of the passion and kiss kiss kiss - forget it. I say this because I want to emphasize it.

M-S: Do you find that all transsexuals are at high risk?

DTES: All transsexuals are at high risk. All minority groups and all cultural groups. When you've been discriminated against, when you've endured racist slurs and racism all your life, you're at high risk 'cause you suffer low self-esteem. But transsexuals

are even more at risk, especially if they're on the streets. I say this because transsexuals are the lepers of this world. This is a harsh way to say it, but look at transsexuals in North America. Look at the people with low socio-economic means who are also on the streets -the IV-drug users, the prostitutes, the male and female prostitutes - look at all the service agencies out there for them. Not one specifically address-



es transgender issues. Not one of them. Transsexuals are still left out on the side. So we are on the streets at a higher risk than any other group, 'cause not only are we IV-drug users, not only are we prostitutes, not only are we drinking, not only are we suffering from all of that, but we're also suffering because of our transsexuality, not fitting in anywhere.

M-S: That should even be a stronger reason for the broader transsexual community to support transsexual prostitutes and street-active transsexuals.

DTES: It should. But have you ever seen a transsexual trying to help another transsexual? [hysterical laughter from both]

M-S: The first time I called a support group in Montréal, I asked if there was diversity in the group in terms of sexual orientation, cultural background, etc. The person answered something to the effect that there were prostitutes in the group and added some derogatory comments about them. I was so upset because I was already working as a prostitute boy, and I was very ashamed of it. Take this and add the insecurity of going to a transsexual support group for the first time and you can imagine how I felt.

DTES: It's unreal.

M-S: Who hangs out at the drop-in?

DTES: Street-active HIV+ transgendered. They come from various backgrounds, from very low

socio-economic to rich people. I don't understand it. We have a lot of native transsexuals. The majority. And 72% of our girls are HIV+.

M-S: I supposed there's nothing in terms of AIDS prevention programs for transsexuals and transgendered people in Vancouver either?

DTES: No. There is absolutely no HIV/AIDS education for transsexuals. There is nothing, absolutely nothing. I'm publishing an article called: "Transsexuals: HIV and AIDS." I've been publishing more stuff like that because there's nothing, there's absolutely nothing.

M-S: Do you feel that the seroprevalence amongst transsexuals is stable or on the rise?

DTES: On the rise.

M-S: It's already high. I'm wondering when it's going to stop.

DTES: I've lost three girls last year and I'm so pissed off at the government because we have to schmooze them, and we have to write to them and lobby and lobby. But it's starting to change. Already after one year, we're seeing the changes. The agencies are calling us to go down and do some sensitivity training. Agencies are calling to refer transsexuals to us.

M-S: You think that behaviours have not changed amongst street transsexuals, that they are still practicing unsafe sex?

DTES: Listen, listen. The trick is there and you haven't eaten all day. You're coming off of a drug trip and he offers you 5 extras to take that condom off. What do you think you're going to do? You need that 5 bucks for your fix. You're going to take that condom off, that's reality. I don't blame the girls; I blame the tricks. And then they go home to their wives.

M-S: One of the greatest things there, is that it's going to be the first place run by transsexuals. It's not somebody else taking care of us.

DTES: It's transsexuals for transsexuals. It's totally run by volunteers and they're all street-active or IV-drug users. It's very cool. On our board, we have a couple of people that are not transsexuals. But they're not allowed in the drop-in. That's the rule. The girls in the drop-in have gotten together and made 10 safe house rules for themselves.

M-S: Which are?

DTES: No smoking in the building. No drugs in the building. You can be high, but if you come in and you're obnoxious, you'll be asked to leave. No working in front of the door and different things like that. But they've all agreed to that. They've all signed that. So that's cool. They police themselves.

M-S: What are the immediate and long-term goals

of the High Risk project?

DTES: The immediate goal is to address the primary needs of our girls. They're sleeping on the streets; they're sleeping in parking lots. They're HIV+, and they have malnutrition. They suffer all kinds of secondary diseases due to their HIV/AIDS status. To address those needs right off the bat, we'd like to build showers and install laundry facilities. The girls who are sleeping on the streets could come in, have a shower, and wash their clothes. Those are part of the primary needs that will help build some self-esteem. If you're clean, then you feel clean. Another thing is to build a kitchen and to have their nutritional needs met at least once a day. We could dispense vitamins and juice and do teaching about it. These are the immediate goals.

The long term needs are to establish an outreach program and an advocacy program for transgendered people. An advocacy program to tackle the legal issues, to advocate on their behalf at the government level, and to affect government policy changes or to represent transgendered in certain systems where they're being discriminated against. The outreach program. One night we were walking through the neighbourhood, and we thought it would be nice to serve hot chocolate in styrofoam cups. So we started going out to give out hot chocolate on the street. We walked out on the streets every night for a week or so, bringing hot chocolate to the street transsexuals. And it was needed. We saw transsexuals that were not coming to our drop-in, and we were able to reach them. And we pulled them into our drop-in too because of that. I'm sure that we could do a lot more. So we need that kind of outreach.

M-S: You need funding too.

DTES: We need money so that Deborah and I can leave our "regular" jobs and dedicate our lives and our energy to something that we want to do and that is needed.

**The High Risk Project operates its drop-in at:
The Vancouver Native Health Society,
449 Hastings Street (rear)
Monday to Friday from 1:00pm-4:30pm.
for information: (604) 681-3202**
* **High Risk Project Society is a registered
charity and donations are always welcome.**

Transsexuality: A Mental Handicap Or a Physical Disorder?

A position statement
by Sandra Laframboise and Deborah Brady
High Risk Project Society

In the press and other media, there has been a lot of discussion regarding the issue of Gender Dysphoria as a mental handicap. Transgendered activists are uniting to fight for justice and recognition.

In the United States, the organization Transgender Nation has been and is lobbying the American Psychiatric Association to remove transgenderism from the DSM III R's list of mental illnesses.

At High Risk we believe that transgendered people are not mentally ill. Furthermore, we also believe that as insured consumers within the medical health care system, as citizens and tax payers, we have a right to medical services specifically related to our gender needs.

Transsexuals are people who have the gender identity (psyche, mind or feelings) of one sex and the body of the other. Transgenderism has been an ancient and persistent part of diversified human cultures. Since the early 1800's there have been thousands of documented cases in medical journals (such as "Die Kontaire Sexualamp" findings — German journals). It is not surprising to us that Western European culture labels us as pathological when we transgress the rigid binary gender boundaries, since these boundaries attempt to enforce conformity to social norms. Before colonization, transgendered persons in North American society were highly regarded and considered shamans.

How then, can we claim to need medical services when we are not sick? In this country, an individual has the right to express their identity through non-coercive means and may alter their physical appearance as desired.

Our society needs to embrace this kind of diversity rather than concentrating on repression and conformity to a norm. Sex is what you are, sexuality is an action or preference, and gender is what you feel. It is essential that there be harmony between the body and gender identity for an individual to achieve happiness. For most transsexuals, sex re-assignment surgery is like liberation from a prison. The whole issue of transsexuality has to do with gender identity, the core feeling of who one is. Transsexualism is not a mental disorder.

However, there are few or no positive laws that establish exactly what legal rights and obligations transsexuals have when involved with our social services or medical services. This lack of recognition creates intense alienation and leaves the door open for discrimination in regard to access to those services. For the transgendered individual, even simple daily activities of life, such as going to the store and getting food, can be very difficult because people see transsexuals as freaks of nature.

Coping with intense discrimination, unemployment, poverty, lack of housing, and lack of medical care specific to our needs — these are the real issues we face. We, at High Risk Project, find it deplorable that the transgendered must ask, "please may we have the right to exist?" We are now demanding our rights.

In conclusion, to say that we are handicapped is as much a crime as to say that a person of colour is disabled.

I met Diane about a year ago. I was visiting my parents in Montréal and went to hang out at Cléo (a transsexual bar situated in the Red Light district, downtown) in order to meet with former clients and co-workers. I was chatting with a man when I saw Diane coming in with her backpack, distributing condoms and lubricant to the girls around. I was both surprised and excited. Having a transsexual prostitute finally being hired as an AIDS educator to reach out to other transsexual prostitutes represents a long awaited recognition of our specific needs in terms of AIDS prevention. I immediately asked Diane if she would be interested to be interviewed for *gendertrash*. Showing the enthusiasm

of someone who realizes the importance of networking and who is dedicated to collaborating with others, she accepted. The following is a transcript of a conversation we had in April.

Mirha-Soleil: I would like you to talk about your background. At what age did you start working in the sex trade?

Diane: I am 32 years old. I started working when I was 19. I left for Vancouver, because I wanted to live there. I had friends there, and prostitution was better. We were not getting bothered as much by the police and all that. So I worked for 3 years in Vancouver, from 19 to 22. I was living with a man there, and he committed suicide. It gave me a big down, and I came back to Montréal in '86. Then I kept on working in the sex trade in Montréal while working in bars/clubs as a bar-maid. I also worked as a dancer in various clubs on the South and North Shores.

M-S: Have you always worked as a woman?

D: Always as a woman. I never worked as a man. Never, never, never. So when I came back to Montréal, I had an addiction problem. It started around that time, when my friend died and I got this big down. I ended up very depressed. But instead of going to see a doctor, I went to live with a girlfriend who said she would pump my morale back up. She showed me how to do coke and all that. I froze my emotions for eight years and lived all that time through some pretty turbulent and violent relationships with ex-inmates. I got stabbed four times once; I got shot twice in the back another time. I ended up in jail. I've been a prisoner's wife. I did the "pilgrimage" across Québec as a prisoner's wife. I was the first non-operated transsexual to have access to the "trailers" at the penitentiary. It had never been seen before. Two "same-sex" partners who would call the Canadian Ministry of Justice would be refused conjugal rights. We had to get civilly married and do papers proving we were common-law before. It took a very, very, very, very long time to get our first trailers. It took a year.

During that period, I exchanged needles with a man and became HIV+. I also spent quite a bit of time in jail, in men's jails, quite regularly.

M-S: So you did time in men's jail as a transsexual?

Reaching Out to the Unreachable:

an interview with Diane
Gobeil from CACTUS
Montréal

Interview and translation from French by Mirha-Soleil Ross

D: Yes. I was exactly as I am today, as feminine with breasts, etc. I was treated well, because I made sure that I would get respected. I was not doing prostitution inside. Because transsexuals in jail who go suck one and another are looked on badly. I had my little job at the laundry, pressing clothes. I was very respected.

M-S: Were you in a special section of the jail where all the transsexuals are sent?

D: At the beginning, yes. But then I met an *agent de classement* and I got put with people of my age (20-30), with everybody.

M-S: Did you have a boyfriend in jail?

D: Yes. I would get a boyfriend whenever I would get in, and it would last the time of my sentence. [big laughter from both] It would also keep me from being harassed for sexual services by other inmates. When they would know that I was with someone, those kinds of stories would completely stop.

M-S: How long did you spend in jail?

D: In 12 years of prostitution, I spent 2½ years in jail and did maybe another 2 years of parole. All for prostitution. I did 3 times 6 months. At a certain point, I did 6 months, got out and 2 days after got another 6 months for prostitution. So I did a complete year. I got out on parole many times. I was prohibited from certain areas, because I was a prostitute. They gave me a hard time during the last years to prevent me from going back on the street.

M-S: When did you finish your last sentence?

D: I got out the last time in February, '92. I kept on working through ads in the papers, but I stopped using in August, '92. I joined AA, Cocainomanes Anonymes and Narcotiques Anonymes. I started a spiritual 12 step program and since then I've abstained from all drugs, alcohol, medications, etc.

M-S: The percentage of transsexual women involved in the sex trade is much higher than the

percentage of non-transsexual women involved in the sex trade. Why do you think that is?

D: I can talk about my own personal experience. I was 19 years old when I came out as a transsexual. With my papers that weren't changed, with an identity that wasn't well defined, I didn't have the courage to work in a straight environment, to get

a job with male papers and look half and half, androgynous. Now I'm comfortable with who I am. I work for the Ministry of Health as an ex-drug addict transsexual prostitute. It's all my past that got me that job and this job is based on my personality. I developed my personality and I'm proud of it, because I'm now strong. I'm not ashamed of what I am. I'm proud to be a transsexual. I wouldn't want to be a "real" girl; I wouldn't want to be a man either. I'm proud. If somebody asks me, "are you a transsexual?" I say, "Yes of course I'm a transsexual." I don't have to be ashamed of

what I am. I'm so comfortable with what I am. I'm so fine as I am. I can't see myself otherwise. I live in a small village close to Montréal. There are maybe 100 inhabitants here and I am respected. People have never asked me if I was a transsexual. And if they were to, I would tell them "yes."

M-S: When were you diagnosed with HIV?

D: In '87, but I was contaminated in '86. I had a partner who became sick at the time and we had exchanged needles. We also had unprotected sex because he said, "we won't put a condom on; I'm not a client." Et voilà! That's life.

M-S: How did you start working for CACTUS*?

D: I had been sick and went to live in a house for HIV+ women. I had met a nurse who was working for CACTUS. She said, "Diane, you're an ex-client, you stopped using, you're in good health, it's International AIDS Day; would you give a talk in Québec for doctors?" So I arrived there and introduced myself as HIV+, not as a transsexual, but as HIV+ for 8 years. I said I wanted to give a new orientation to my life. After I gave my

* Centre d'Action Communautaire auprès des Toxicomanes Utilisateurs de Seringues



Diane in les Bois de Boulogne, Paris 1994

talk, a doctor and a researcher came up to me and said that I should fill out an application for a government grant to work at CACTUS. And from there I sent in my application along with supporting letters from people writing that I was the kind of person they would like to see working at CACTUS. My project is called "Approche Novatrice d'Éducation Auprès des Femmes Prostituées par un pair" meaning by a person who lived in the same situation as them. After a six months waiting period, I received the response that my proposal was accepted.

M-S: I know that you work with prostitute women in general, but I also know that you give special attention to transsexual women.

D: Yes, definitely, because they're my people. It's my community. Working at CACTUS as a street outreach worker, I go in bars, restaurants, strip joints; I go and meet people in their working environment. I do the exchange of needles. I distribute condoms. I accompany them to the clinics, to the hospital. I take them wherever they need to go. I open the doors of already existing services for them. They often don't know about those services or are too embarrassed to go by themselves. Whether it's because they're transsexuals, or because they're drug addicts, or because they're prostitutes, they need special attention for their cases. What I can do is bring them to people who are going to take them as they are and who will treat them according to their needs.

Presently we are working on a project at the CLSC** Centre-ville to open a transsexual clinic for hormonal/psychological follow-up. There are lots of transsexuals and transvestites in Montréal who take hormones and buy them from the underground market. They have health problems that

are related to that. So I'm in communication with a doctor and a nurse to start a clinic at the CLSC Centre-ville. We would have our little transsexual clinic at CLSC Centre-ville. Wouldn't that be interesting?

M-S: I left Montréal 3 years ago, and it looks like the world has turned upside down there. Things have really changed. [both laugh]

D: Well, when they let me in, they didn't know

what they were doing. [both laugh again]

Anyways, when I went to that conference in Toronto —

Partageons l'énergie, on homelessness and prostitution — transsexual women were not represented at all. I was going there to represent prostitute women

Why is it that nobody thought about doing a study about transsexuals and AIDS?* Nobody could care less, nobody knows about it.

It is easy to ignore a community that you don't know.

from Montréal. Another transsexual (from Montréal also) and I ended up being the only transsexuals there. So I went to complain to the organizers, stating: "You asked me to give a speech on the impact of marginalization, because after all who's more marginal than an HIV+ transsexual prostitute drug addict. You want to put all those labels on me, but I end up being marginalized by you." There were no connections, no one to take care of it. So they asked me to be on the advisory committee of the next conference. The first meeting is on the 29th of April at the Canadian AIDS Society in Ottawa. Starting from there, I'm opening doors. What I want to do is unblock some funds to go and do research on HIV infection amongst the transsexual community throughout Canada, probably starting with Montréal. For me, it's easy to get in communication with transsexuals. I asked people, "Why is it that nobody thought about doing a study about

* Until recently there hadn't been any studies done about TS's & HIV/AIDS in Canada. Thanks to Ki Namaste, this is no longer true. Ki has just finished compiling the results of a survey she conducted across Canada. See page 3 for details — *Mirha-Soleil*.

transsexuals and AIDS?" Nobody could care less; nobody knows about it. It is easy to ignore a community that you don't know. But now that I'm at the Ministry and that they know me, it is up to me to talk about my community. It is up to me to go and do research for the members of my community and offer them the services they have a right to, the help they need or maybe just to open new doors to something else for them. Can you imagine what it means for other transsexuals downtown to see me around; to see me on TV; to see me in the newspapers; to see me as a representative of prostitutes, of transsexuals and of addicts? It gives them hope that they may not only be good to freeze on the corner of the street, that maybe they can do something with their lives. I swear that transsexuals are really proud of me in Montréal. I open doors for them. Slowly, I find them jobs. If we have a transsexual clinic, maybe it'll give a job to one or two of them.

M-S: Why do you think AIDS organizations and AIDS prevention groups have neglected the transsexual community to such an extreme extent?

How come they never thought about us? I've always had that question.

D: Try to take a census of the AIDS cases in Canada that are transsexual. It's hard because many transsexuals have male papers and are classified as male.

M-S: Yeah, I know. They classify us as male if we are pre-/non-operative and as women if we're post-operative. And there's no way to keep track because there's no mention of transsexuality.

D: That's why it's important to have people like me doing the research. Not a little researcher coming out of university with her BA in research

- she's very good the girl, but what the hell is she gonna do there? [both laugh] You know what I mean? She can come to listen to me and type. [both laugh again] That's my goal, because I don't want to be a street outreach worker my whole life. I just put a foot in the system, and my other one is coming. There's more to come. There are other women who will become street outreach workers, who will replace me, and I will move on to something else. It's a normal evolution. I'm 32 years old, and I have the intention to live until I'm 65. Minimum.

M-S: There are very few statistics related to the spread of HIV in the transsexual community, but the few that exist show that the incidence of HIV in our community is enormously higher than in any other community. What do you think accounts for that?

D: Lack of prevention. It's hard for existing services to go and do prevention, communicate with transsexuals. As I said earlier, it's easier for them to ignore people they don't know. I was talking about that with my boss last week. She said:

"Diane it's not easy for straight folks to go sit with transsexuals and listen to them and try to help them." It's absolutely normal and most of the time they don't feel like doing it because for them, we're almost always sort of an attraction. They want to *understand why*. But me, when I go to

meet a transsexual, I'm not there to understand why she is a transsexual. I couldn't care less 'cause I know why she's a transsexual - I am one. Right off the top, that eliminates 3/4 of the stupid questions. [both laugh] The *Why?*, *Since when?*, *Have you always known?* and *How did your family take it?* — we're sick of them and we



Diane with a few street girls in Lyon, 1994

don't want to be asked those questions anymore. [both laugh again]

M-S: People have been babbling the same questions for over 20 years. They should know the answers by heart now. Oh and what about: *Are you going to get the operation?*

D: Or *Are you sure you're going to be able have orgasms like a real woman?* [both laugh hysterically]

M-S: Or *Promise me you'll let me see it!* or I

tions, whereas they imagine that for transsexuals, getting the operation is not an emergency.

M-S: That it's an esthetic issue.

D: Yes and I find this very stupid. I know some who constantly think about suicide because they can't get the operation. For them, it's a very urgent matter. But not for me.

M-S: Was any other aspect of your transsexuality affected?

D: Not really. Of course, I didn't accept it during

Society treats prostitution hypocritically. People who dare to affirm themselves as prostitutes get fingers pointed at them by the same persons who use prostitutes' services. If there weren't clients, there wouldn't be prostitutes.

want to be the first one to lick it. [both are laughing breathlessly]

D: We are so tired of answering those stupid questions.

M-S: [after a brief pause] How has your HIV status affected your transsexuality?

D: First of all, hospitals refused to operate on me. I had finished my psycho-therapy in Vancouver. I was going to be operated but because I was HIV+, they refused. Today I don't care 'cause I don't want to be operated. I no longer have the intention to be operated. I accepted my situation as it is, and I'm fine like this.

M-S: What is the reason or argument the doctors gave you for refusing to perform an SRS on you?

D: They imagined that it wouldn't heal, that the immune system wouldn't be able to fight infection.

M-S: What I find very interesting is that they don't refuse other types of major surgery for that reason.

D: For them, other surgeries are emergency situa-

the first years. I wanted to die. The only person I talked about it with was my mother. I thought my life was over. Ten years ago, it wasn't like today. They used to give us 2 years to live. Nowadays, it's different. But I have seen many transsexuals dying. I buried 2 last month. We were 4 living together when we were diagnosed with HIV the same year. We had shared needles together. They're all dead except me. So for me, right off the top, it's a heavy blow. I tell myself I may be the next one. But I've been in good health for 10 years. I take care. I took myself in hand. I consulted. I met a doctor with whom I'm comfortable, which is something very important for transsexuals, to feel comfortable with a doctor. To be able to say everything. Not to be scared to go and see your doctor. I refer all the HIV+ transsexuals I know to my doctor, and he's very comfortable with them, which is also very important.

M-S: Do you have hope that middle-class, non-prostitute transsexuals will one day change, getting rid of their own prejudices against transsexu-

als who are prostitutes, IV-drug users and/or HIV+?

D: I would really like them to change, because there are a lot of transsexuals who are HIV+ and prostitutes who need help as much as others. Personally, I have the intention to work in that direction so that people have a broader attitude on that level. Society treats prostitution hypocritically. People who dare to affirm themselves as prostitutes get fingers pointed at them by the same people who use prostitutes' services. If there weren't clients, there wouldn't be prostitutes.

M-S: That's a very interesting point because I've met a lot of transsexuals who are very anti-prostitute but who at the same time admitted to me having used transsexual prostitutes' services when they were living as straight men. I couldn't believe it.

D: Exactly. Exactly. We're talking about people's right to live their lives as they wish and to be prostitutes if they want to. As far as I'm concerned, it's a life choice and I'm proud of it.

M-S: It's also a complete denial of reality to be against prostitution and to be uncomfortable with it, because the fact is that it exists, and that there are people from all walks of life who are prostitutes or who use prostitutes' services. That's the way it is and if you don't like it, too bad. That's reality so you better get over it or else move to another planet.

D: I was watching a TV show the other day and they were talking about a survey they had done of 300 Québécois-ses. The question was, "what is the oldest profession?" Eighty percent answered, "prostitution." [both laugh] It's considered a profession in people's heads. But still society prefers to close its eyes and live in hypocrisy. About two

weeks ago, I was on a TV show and I made sure to specify that drug addiction and prostitution may be related, but not always. I said it 2 or 3 times on the show and had the hostess repeating it too. It's sort of an Oprah show in french. I was there to talk about my work as a street outreach worker for the homeless and the prostitutes. She asked me, "What brought you to do that job?" I answered that I had been a street prostitute for 12 years and that now I was there to make their lives easier and help them getting the services they have a right to in order to live their lives and do their jobs in dignity. They already work hard enough that they deserve to have adequate and decent services. Let's stop playing ostriches with our heads in the sand and let's stop looking in the neighbour's backyard. They are there, so lets work with them. Prostitutes are the best AIDS educators you can get. Not the clients. There are still a lot of clients who don't want to wear condoms. I just came back from an international conference. I was representing Canadian prostitutes in Paris. I did a TV show with other prostitutes from Holland, Switzerland, Marseille, Lyon, Paris, and Italy. We all face the same problems around the world. Clients offer you more money if you don't use condoms. It's the clients we need to educate, not the prostitutes. Instead of panicking in front of AIDS, we should teach people to take their responsibilities seriously. It is so simple to use a piece of latex.

Diane Gobeil can be reached c/o CACTUS Montréal, 1209 Saint-Dominique, Montréal, Qué. H2X 2W4 Tél: (514) 954-8869.



* *Mirha-Soleil Ross is a sexually exhausted Québécoise who has turned enough tricks in her lifetime to be immune against crabs forever. Besides being gifted for giving celestial hugs and caresses, she is a vibrant soul, and a wholehearted vegan who recently welcomed 15 mice from a local shelter into her already extended animal family.*

Recently, a great deal of controversy and discussion has arisen over the topic of who should be included in the New Women's Conference, the Michigan Womyn's Music Festival, as well as a few other events. These events are exclusionary in nature, accessible only to a privileged few with the time and money to attend. While certainly fun, these events do little to help the vast majority of the Transgender Community.

Racism and Poverty in the Transgender Community

by Christine Tayleur

While a few people run off and spend a \$1000 to lounge around in hot-tubs or to protest transsexual exclusion at the MWMF, the majority of our population is excluded from basic human rights. Thousands are languishing in prisons because they don't have the money for a good defense, while many others are being assaulted and killed because of who they are. Many transgendered people are fighting for the right just to keep a job. While people are bickering over names, many are being locked up in psychiatric institutions for being transgendered. Thousands of our sisters and brothers around the world are living in poverty; they are turned away from shelters and must sleep on the street. Others are dying from lack of drug treatment, psychological help, medical treatments, and for lack of HIV treatment. Meanwhile, activists dine on steak and wine.

What are we doing as a community to combat racism, poverty, and other social ills in the community?

I have observed first-hand the effects of poverty and other social ills on our community. I have lived in the "skid-row" hotels, with cold and cold running water, cracked plaster, and bare light-bulbs. Too many of our sisters and brothers are still living in these places.

If you are poor and transgendered in San Francisco, you usually live in the Tenderloin or a similar

neighbourhood. San Francisco's Tenderloin district (TL) is a densely-populated, multi-ethnic neighbourhood of some 24,000 souls, crammed into an area of 25 blocks. According to police statistics, the TL accounts for approximately a quarter of all the city's crime.

The TL resembles a war-zone, with boarded-up store front burnt-out shells of buildings, an economic disaster area, with people hanging out on the streets, drinking, and selling drugs openly. Violence is common-place. At any time of day or night one hears the sporadic, "Pop! Pop! Pop!" of gunfire. A woman is several times more likely to experience violence here than a man — a transgendered woman is several times more likely than that to experience violence.

There are few employment opportunities in the "Loin." Transfolk have even fewer. If you are a transgendered woman or man of colour, it's even more difficult. Most of the city's less expensive housing stock is located in the TL, thus people on fixed incomes are ghettoised into neighbourhoods such as the Tenderloin. Public assistance, the lowest form of cash assistance, pays \$350 a month. Some are slightly better off with SSI payments which average about \$600. The average rent in these «Welfare Hiltons» is about \$400 per month. Hookers, both trans and non, walk the "ho'-stro'" (whore stroll) throughout which are scattered porn-

shops and theatres. As in most poor communities, there is a high percentage of people on welfare. Women on welfare may hook because it isn't enough to live on.

Prostitution is hazardous work. It is fraught with many dangers from the "johns," the cops, and the people on the streets. More than a few transgendered sex-workers are murdered on the streets every year, their bodies often left in dumpsters. The police make little attempts to find the culprit. In 1993, Angel Lopez was found stabbed to death. In 1991, Lynn Tharrett was murdered 2½ blocks from the Tenderloin Task Force Police Station. It took four 911 calls and thirty minutes for the police to respond. Neither of these murders have ever been solved and there have been many more since.

Possibly 60% of the population of the Tenderloin are people of colour. They are mostly Southeast Asian, South Asian and Pacific Islanders. African-Americans and people from Central America as well as Mexico also make up a significant percentage of the population. Caucasian people are by no means monolithic and come from all over the country as well as some foreign countries. I estimate that transpeople comprise about 11% of this population. There are no accurate statistics.

Many transgendered immigrants, such as the Khmer and Salvadoreños, have witnessed or experienced torture first-hand from death squads. Transfolks have often been targets for this because they were/are not deemed "morally pure" enough to live. In Chiapas, Mexico, transpeople have been singled out for assassination by the military and police. These people arrive here to escape torture and repression. But they often have few job skills and speak very little English.

Life for people living in poverty is difficult enough for anyone. For the transgendered woman or man it is vastly more difficult. The shelters make impossible pre-conditions, such as staying in the men's section for MtF's or getting a doctor's or a TG community worker's statement confirming that you are transgendered (in other words, your identity is subject to someone else's "opinion"). The welfare workers treat everyone like dirt. They are full of self-importance and act as though one were trying to take the pittance, that the city gives, from out of their own pockets. If you're a transgendered woman, they call you "sir" or some other slur.

Transgendered women walking down the street with groceries get rousted by the cops, thrown in the back of the police car, beaten up, and raped. They call you "Faggot," "Nigger," or "Gook." If you are poor and transgendered, you are a target for the police and other predators, particularly if you are non-white. If you report a crime, they act as if you are the culprit, or as if it is your fault. Last year, at the landmark 4½ hour hearing by the Human Rights Commission, a Native American transgendered woman gave testimony that the SFPD [San Francisco Police Department] refused to pursue a man who had sexually assaulted her and tried to rape her.

These atrocities are experienced in every major urban area across the country by our sisters and brothers. An FTM client of mine had his seven year old daughter taken away from him while he was in the hospital for tb. He had left her in the care of his lesbian pastor. Child Protective Service stepped in. While there were allegations, there were no formal charges laid against him for sexual abuse of his child. Despite the report of their own psychologist that this was unlikely, they chose to keep her.

Does the energy devoted to the NWC/MWMF controversies alleviate these injustices?

The recent elections were frightening. In California, as in many states, a homophobic governor was re-elected. In the previous election, he courted the Lesbian/Gay community. This time, he courted the Christian Right. He was also a major proponent of a "three strikes law" as well as the anti-immigrant measure, Proposition 187 (this racist proposition was supported by many members of the trans-community). Its ads depicted Latinos running across the frontier en masse and was coupled with dire warnings about how immigrants are destroying the economy. Instead of dealing with the real causes behind the failing economy, they targeted a powerless group, catering to xenophobia.

A few years ago, Dee Farmer, a young transsexual woman, was convicted of a minor crime. She was sentenced to 20 years. In prison, she was raped and denied adequate medical care for her transsexualism. Hundreds like her are languishing in prisons throughout the country. Most of these people's major crime was poverty. Poverty, which is brought on by social bigotry, is what prevents them from getting jobs, etc.

Where were the activists when she sued the prison system in the Supreme Court?

We activists have a duty to assist our sisters and brothers who are incarcerated or otherwise oppressed. Going to Michigan each year won't do anything for our people in poverty.

This country is now moving more towards the right than at any time since the '50s and '20s. An article, in the Autumn '93 edition of «DISSENT», describes the shift of Germany to the right after reunification because it hasn't effectively dealt with the legacy of Nazism. As in the US, racism is on the rise. Neo-Nazi groups and other fascist groups are gaining strength, just as in Germany in the 1920s, during Hitler's rise to power.

There may very well be a Republican in the White House in 1997. How do we fight this? If we are going to build a movement that will gain us any measure of respect and human rights, we must work together and set aside our personal differences with each other. Divide and conquer is the traditional strategy of oppressors. The Nazis played on the Poles' dislike of Jews, the Ukrainians' dislike of Stalin and so on. The right wing plays on economic uncertainty and xenophobia, as did Hitler. All one has to do is take a look at the ads promulgated by the right. They show crime on the increase, the economy in shambles, etc.

A few dedicated souls like Margaret O'Hartigan of Portland, Oregon and Kristine Holt of Pennsylvania are doing things that benefit many others. O'Hartigan spent \$110 of her own money on a mass-mailing to help protect people's right to SRS under the state health plan in Minnesota. 10% of the cost to attend NWC or MWMF and well worth it.

Here in San Francisco, we managed to hold together a fragile coalition of diverse people to get far-reaching landmark legislation that will benefit us all. But just like we cannot do it alone, they cannot do it alone.

There are numerous TG organizations around the country whose express purpose is "educational." That's all well and good, but it's only one piece of the pie. If these organizations want to serve the community, they must do more than just educate. They must reach out to people of colour, the poorer members of the community, and our sisters and brothers incarcerated in psychiatric prisons, county

jails and prisons. They must make connexions with every facet of our community, not just their friends and neighbours.

Labour organizer Saul Alinsky explains that activists have two equally important major functions. One: that the people and organizers must understand that organizing generates power to be controlled and directed for the realization of a programme. The second: that only by organizing can a programme be developed.

When we organize, we set aside our personal differences and petty ego trips to focus on the task at hand. We get to know and respect each other. We discuss problems we thought only affected us as individuals. We learn to compromise and come to agreement. Out of all this comes the common agenda, the people's programme. The other function of the organization then comes forth: the use of power in order to fulfill the programme.

Although organizers can state general principles during the initial stages, such as housing, medical care, jobs, educational opportunities; above all else, it's the opportunity to create a programme of their own. I have seen this in grassroots organizations such as the Transsexual Menace, Transgender Nation, Queer Nation, and other organizations, on a limited basis. What often happens is these groups wind up being controlled and dominated by a small clique. One sees this in the larger organizations in our community; they have become monolithic blocs of mostly white Anglo-Saxon men.

In 1989, at the IFGE Convention in San Francisco, I was chastised by a middle-aged TV, because I didn't vote with the otherwise-unanimous majority on some issue. I voted with my conscience, according to what I thought was in the best interests of the people I was representing — the Transgender Community of the Tenderloin. This was after a lot of fine speeches about federalism and liberty, etc. These ideas meant nothing to people who were worried about where they were going to sleep or eat that night. These power-brokers were staying in a deluxe hotel and eating prime rib.

Alinsky notes that it is hypocritical, paternalistic, and the worst kind of dictatorship for organizations to become dominated by small cliques of people, no matter how benevolent their intentions may be. This then is our task if we are truly going to secure our basic liberties as human beings: we must orga-

nize at all levels of the community. It was Martin Luther King, I think, who said, "None of us are free until all of us are free." The words of pastor Martin Niemoller of Germany are also instructive: "First, they came for the Jews, I said nothing; I was not a Jew. Then they came for the Trade Unionists,... I was not a Trade Unionist... then... the Catholics... When they came for me, what could I say?"

The right is on the rise and nothing short of our very lives are on the line. If we are not helping the most oppressed members of our community, we are truly not helping anyone.



* *Christine Tayleur is a transgendered activist originally from Fontainebleau, France. She is one of the original co-founders of Transgender Nation. She has been a counsellor/social worker providing counselling and other services to transsexuals and other transgendered people primarily in San Francisco's Tenderloin district for over 11 years.*

photo of Christine Tayleur by Loren Cameron

Bashing

Even "politically correct" gay papers do it, vent thinly veiled hatred, phrases expected from the Bush-whacked Right but not from fellow travellers on the road to personal freedom. The voices that complain long and loud at utterances of a Jesse Helms, are oddly silent, as the same phrases of hate and exclusion come from the lips of a radical sister, making a mockery of political correctness, pariahs of our brothers and sisters.

Michelle/Vernon Maulsby

* *Michelle/Vernon Maulsby is just a princess trapped in a bear's body, a person with an addiction to the printed word. Despite her looks, a very shy and gentle soul.*



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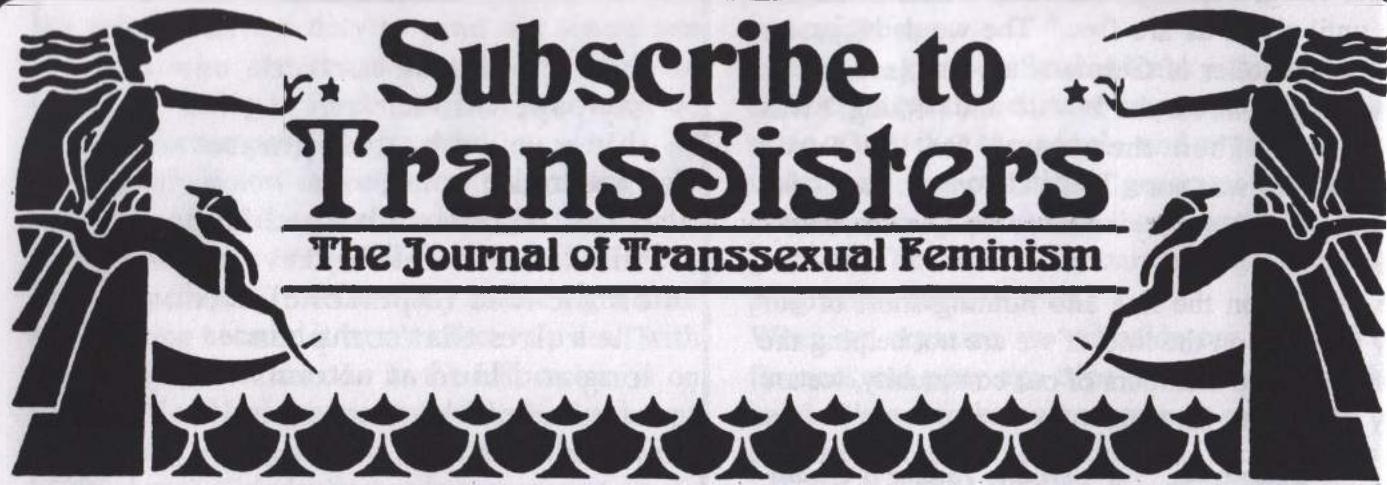
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I arrived at Pelican Bay Security Housing Unit (SHU) in July '91. This SHU opened in 1989 and is now a well-known Control Unit, sometimes called by the prisoners "Dungeon Pelican Bay." I informally call it "Treblinka."

The finer details of life in this SHU are not well-known. It is my intent to reflect on them, but first I believe some background is necessary as to how I ended up here.

I'm a male-to-female transsexual lesbian. I'm serving a life term out of Los Angeles and expect to die in prison, as opposed to begging the Board of Prison Terms for mercy. This is my first time in prison; I entered the system when I was 27. Since then, in 1980, I've rotated through seven California prisons, including San Quentin and Folsom (old and new). I'm a trained paralegal and jailhouse lawyer and am involved in extensive administrative appeals and litigation against conditions of confinement. I'm of American Indian and Mexican Indian lineage and have been deaf since age 15 from meningitis. My complaints and briefs highlight prison issues concerning Native American legal and religious rights, the rights of deaf prisoners, and medical treatment for transsexuals in prison.

In May '95 I defended myself against a bashing at Folsom, an attack that prison officials encouraged and deliberately failed to prevent in retaliation for my administrative complaints and legal activism. At the time of the incident I had a lawsuit pending against Folsom and the California Department of Corrections for treatment of transsexualism and a number of citizen's complaints against Folsom guards and administrative personnel for harassment and discrimination based on my gender orientation and exercising my legal rights to petition for a redress of grievances. Also, I and two other deaf prisoners (Louis Fresquez, a Mexican, and Thomas Brooks, a white, both of whom were most enthusiastic and steadfastly dedicated to the rights of deaf prisoners, whatever the consequences), had begun to assert our rights to equal treatment by requesting telecommunication devices for the deaf (TDD) to use the telephone with, and television decoders. Some deaf prisoners were also being forced against their will and on the threat of

punishment to work in the factory, which due to their deafness poses a health and safety hazard to them and those around them and is violation of certain safety codes. We also filed paperwork for light-flashing alarms on the yard, and a computer readout screen on a wall to alert us to emergency situations in which the gunners gave everyone the order to "drop!", and other emergency instructions. This was a serious problem for us that could have easily turned lethal in the level-four Folsom setting, where there are always five gun towers covering the yard and signs everywhere give notice that "no warning shots will be fired

— the first round will be for effect." Drop orders are often given and prisoners have been shot to death more than once. And more than once the order was given without my knowledge with the result that I ended up in the gunners' sights. Folsom officials did not like the fact that we were protesting such conditions.

In a disciplinary hearing at which a number of my due process rights were denied me I was found guilty of "battery with serious injury." A Folsom committee, which I had in court just weeks earlier, imposed a two-year disciplinary term to be served at Pelican Bay despite my

claims of denial of due process, self-defense and the term being above the max. On July 23 I was shipped to Pelican Bay, shackled hand and foot and kept in a tiny cage at the front of the bus for the eight hour ride from Sacramento to the Oregon border.

At approximately 3 o'clock the next morning, while sleeping I was subjected to a violent, brutal "cell extraction" because I could not hear the guards calling me to "show skin" for count. This was Pelican Bay's welcome party and would be repeated two more times. The extraction team was in full riot gear, brandishing such weapons as a taser gun, weapons that shoot gas pellets, rubber bullets and wooden bullets, and their batons, visors and a shield. I had been shocked out of my sleep. I was brutally manhandled, my hands cuffed behind my back, ankles cuffed, and violently jerked out of bed. They stood me before them in my cell, naked, and played their flashlights on my breasts and privates, giggling like idiots. There were extraction team members and medical personnel, altogether about ten of them crammed in my cell.

View from Treblinka

Dungeon Pelican Bay

BY LOFOFORA CONTRERAS

This article originally appeared in Prison News Service (PNS), issue #39 (Jan/Feb 93). I have wanted to reprint it in gendertrash since then, because I feel that although a great many people have read it, very few transsexuals or transgendered people are even aware of its existence. I believe Lofofora's article to be a very important testimony of her experiences at Pelican Bay, (a state prison that is infamous for its abusive treatment of inmates), one that will hopefully open the eyes of the members of our communities to the realities of transsexual prisoners. The article is reprinted here with Lofofora's permission.

- editor

A sergeant began to scold me; that's all I could gather. I couldn't understand a word he was saying. I was barely oriented and hadn't the wildest imagination of what was going on. I cut in by telling him that I'm deaf and could not understand him and could he slow down his speech so that I might read his lips. They all wore protective vests. The sergeant was small and his vest puffed up his size.

One of the biggest misconceptions about deaf people is that they can be taught lip reading like anyone can be taught to read and to write and thereafter can communicate with the greatest of ease. No problem, just read a person's lips as one would read a book. This is a myth. Lip reading is guesswork and everyone has their own way of speaking and no two pairs of lips are the same. A lip reader does not expect to understand every word but instead looks for key words that cue them. Thus most times things must be repeated because the person isn't able to key in on the message with the few words they think they understand. It contributes to the problem when the speaker makes no effort to speak slowly or consciously form words and instead speaks in a normal fashion as if the deaf person has normal hearing ability. Moustaches are also a hindrance.

The sergeant made no effort to effectively communicate with me and I indicated my hearing aid on the desk. It is a compact aid that fits behind the ear and serves to amplify sound. Hearing aids give rise to another myth — many people seem to think they "cure" deafness. Hearing aids do not restore normal hearing; they merely amplify sound. It is up to the individual to interpret the sound to the best of their ability with whatever remnants of hearing that remain in the damaged nerve, if it is a nerve deafness that they suffer from, as I do. I was struck with cerebral meningitis while in the youth authority, which caused as inflammation of the membrane surrounding my brain, damaging my ear nerves, and put me in a coma. I am medically diagnosed as profoundly nerve deaf without the faculties to hear adequately even with a hearing aid. Thus I must use a combination of lip reading and sound and even then it can be very difficult when a person is impatient and uncooperative in making an effective effort to communicate with me.

I asked to be uncuffed so that I could put on my hearing aid. They would not uncuff me. Instead one of them began to play with my hearing aid. He was obviously unfamiliar with it and was not handling it with care. It is a sensitive instrument. He immediately tried to place it on me and I had to tell him to insert the battery first. I didn't know why the MTA's, so-called "Medical Technical Assistants," did not take the medical responsibility of doing this themselves. The guard made a clumsy attempt to insert the battery, putting it in backwards. They got a kick out of it whenever I told them they were doing something wrong. I told him how to set the battery in and before I could tell him not to close the battery case he closed it. When this type of aid is "on" while not in the ear it emits a very loud, high-pitched piercing whistle that is offensive to persons

with normal hearing but which cannot be heard by deaf persons. The result was that they all immediately recoiled and covered their ears with their hands and looked to be on the verge of stampeding back out of the cell. After turning the aid off the guard tried to put it in place. He failed, and just left it dangling from my ear. This appealed to their sordid sense of humour.

Eventually I was able to gather that I was expected to "show skin" for all counts, which include the 11 p.m., 1, 3, and 5 a.m. counts. I told them I would do so. A rereading the next day of the SHU orientation package showed no rule mandating skin counts.

At all times I was forced to stand shackled totally naked before them. My psychological process was strongly assaulted. I felt raped. To them I had no claim to dignity or defense. As a prisoner I was a non-person in their eyes and therefore had no rights, human or legal. I was inferior, I was debasement of debasement. Low. A judgement that gleamed in their eyes as they appraised me curiously in their puffed-up vests, sweating like swine. I a wakan, a holy image, a transsexual, was incomprehensible to these heathen. As a woman I was expected to be a physically and mentally shackled slave. Nothing more, perhaps less. Less than a non-person. Low. My scream is loud and long.

The next day the guards took an amusement in refusing to let me shave. This was a deliberate ploy to cause mental suffering to someone with a female psychological composition having to bear a 3-4 day stubble, since tweezers are not allowed here. I was allowed to shave after filing an administrative appeal. Razors are issued during showers only and showers are three times a week for ten minutes. My hair falls below my shoulders. To shampoo, shave and wash my entire body in ten minutes? Luckily sometimes a shower will run 15-20 minutes, or even longer if the guards are occupied. Sometimes I must compromise a shampoo to shave my legs or vice versa. Or I shampoo in my cell or take a birdbath, and so on.

Not all prisoners are receptive to or even neutral towards transsexuals. For the most extreme of this sort we seem to pose a threat to their sense of machismo and to their sexuality. And there are those who think that we must succumb to their whims. Bitch this, bitch that. This display is outright bullshit and is usually a case of male supremacy. And there's the omnipresent spectre of uneducated "peer pressure" for someone not to have anything to do with a transsexual or gay boy, not even convo. And in all cases these are the ones who don't want to struggle against their oppressor, who are from this crowd or that crowd and "we don't file appeals." Or don't want to educate themselves or see the light and that they are being the tools and the fools of their oppressor, who want to bury them just as deep as the rest of us.

Soon the guards told me I had to have a cellmate. I asked for a transsexual cellmate, if any, or a gay boy - someone

with similar factors as mine or as close as possible in terms of my gender orientation. That same day a "straight" person was put in with me. He was in the cell no longer than 15 minutes when he expressed his displeasure at being celled up with me and asked for a cell move. He was told he could not have a cell move unless there was a cell fight, and when he tried to argue around this he was again told he could only move if he assaulted me. This is SHU policy, formal or informal. "Cockfights" are often set up by guards by placing known enemies together or persons they know will be incompatible and who know that there will be only one way out. This serves not only to keep prisoners divided and conquered but in SHU longer because they must receive a disciplinary write-up, lose good behaviour credits, TV or radio privileges, even yard privileges, for 30, 60, 90 days or more and could even have their SHU term extended for six months.

Realizing the futility of his verbal attempts my cellmate then immediately began to assault me in front of the guard, without pretext. I stumbled to the ground, and he began to kick and bang my head against the concrete bunk. I lost my orientation. When I could finally put things in focus an extraction team was assembled in front of the cell and my cellmate had his hands up. The door opened and he backed out. I was then told to bring his property out and set it at the pod door. They do this, hoping televisions or radios will be broken or letters kept for addresses and pictures or torn up and cosmetics kept. I didn't take the bait. I set all his property at the door, intact.

Pelican Bay SHU is comprised of C and D facilities. A and B facilities are the level-four mainlines. The whole SHU complex is about 100 yards from the mainline and appears as a giant X from above. Video cameras scan all four corridors of the X, at the centre of which there is a central control. C SHU has 12 units and D SHU 10 units. Each unit is comprised of six pods in a semi-circle, separated by walls. In a pod there are eight cells, four up and four down. There are no windows. The pods are totally isolated from each other and it is virtually impossible to communicate with someone in another pod. A control booth is at the centre of the semi-circle of pods, on the second-floor level, where the gunner has a view into each pod from his desk and makes announcements over the loudspeaker. They cannot see into the cells from control. There are two floor officers in each unit.

The yard or the "dog run," is a small space about 20 feet long and 10 feet wide, with 20-foot grey walls topped by mesh screen, half covered with plastic to block the rain, and a video camera by which control can observe you. There is nothing else out there but a drain hole, which some urinate into as there is no toilet. But this has stopped in most pods on unanimous agreement because it created a foul odour and also because prisoners talk to other pod yards through the drainpipe. Only a very limited portion of the sky can be seen from the yard. And that's all the direct

visual contact we have with the outside world. "Dungeon" is an appropriate term.

A typical strip search is required before going to the yard and coming back in. Requiring us to spread our buttocks and squat three times is psychologically debilitating, which is its real purpose, not "security." Along with the other various blatant or subtle psychological techniques that Pelican Bay is all about, it has the effect of further depersonalizing prisoners and emphasizing the big me/little you guard complex. It's also meant to discourage us from going to the yard, which means less work for the guard and more time for them to shoot the shit and read our newspapers.

An assortment of weapons are used by the extraction teams. Not long after arrived in SHU a cell fight occurred upstairs. It broke our while the guard was up there, which is how they sometimes happen when solely done for a cell move. These two prisoners were heavyset and I could feel the vibrations of their rumbling. It was a fierce confrontation. The guard came running down the stairs, signalling the gunner to call the crew, and a short while later an extraction team entered the pod in full force. The lead guard carried a weapon that resembled a single-barrel 12-gauge sawed-off shotgun. Known as "Big Bertha" it scatters wooden shot. Close behind him another guard leaped up the stairs two at a time, carrying an Uzi that fires rubber bullets. A lieutenant with a taser ran by and a sergeant and other goons rushed up the stairs with a 5-foot plastic shield and a stretcher, wearing visors and carrying mechanical restraints and batons. Fortunately they did not use their weapons on the prisoners, but one was taken out on the stretcher.

It is especially difficult for me to communicate with the guard from my cell. The tiny perforated holes in the thick metal of the door (there are no bars) compound the problem. The doors are painted white inside and brick red outside. This combination of light/dark paint and tiny holes permits limited outward vision and maximum inward vision. Another little something. A guard at my door once expressed his annoyance at the resultant communication impasse. As it was later told to me, prisoners in other cells called to him and logically asked that due to my deafness why doesn't he simply write his comments on paper for me. At this point the gunner, a female, yelled into the pod, "You guys shut up and mind your own business!" Right, as if they were a bunch of heartless cowards. At which time they immediately cussed her out. The guard did eventually write his comments for me.

Nowhere in any SHU or CDC rule book does it say that prisoners in SHU must show skin for count. This arbitrary policy is a typical abuse of power, to wake prisoners in the middle of the night as a form of psychological harassment and to punish us. At times my intense bright light has been locked on all night by guards, and once for as long as three consecutive days, because I cannot hear them calling me. They will bang on the door with their batons at three in the

morning knowing very well I can't hear it, just to annoy everyone in the hopes to get them mad at me. They'll yell, kick the door, slam my tray slot door open and closed, turn on all the pod lights. The second time I was extracted while sleeping the prisoners told them I can't hear them, that I am medically deaf. Some of them commented to each other, "Isn't [she] deaf? I heard [she] can't hear." But their leader ignored this. "Be sure to wear gloves. Continue to prepare." After the extraction, in which I was hogtied and taken out on the gurney, my sheets and blankets were taken away and light locked on all night. They pride themselves on this place being so high-tech, yet it is run by cavemen.

The jailhouse lawyers in SHU are very united. This is what uplifts me the most. Legal books and materials are shared. Case law is discussed through the air vents. Postage, paper, monthly canteen and even yearly 30 lb. packages are shared. The guards have attempted to break up such solidarity by arbitrarily and periodically moving prisoners around en masse or singly. They are especially concerned about the fact that other prisoners express protests over my treatment and I have been moved around many times. It is fair to say that I'm well known by prisoners in the SHU's as one who will stand up for my rights and the rights of others and will not hesitate to oppose the system with my mind in the fashion that many of them have taught me in ways that I never knew existed. In all my years of imprisonment I have never seen anything like the solidarity that can exist in this SHU. It has affected me profoundly. At certain times I'm not in a hurry to leave. I know that when I finally do leave my beloved friends here I will not forget them for one moment and I will miss them. We will continue to struggle together — that is certain!

"Oh Amazon... Tall babydoll..." The heathens have taunted me here. It would be a pleasure to oppose them on equal terms and lay to rest any myths they may have about

women of whatever strain.

In the midst of all this madness, and lots more which has yet to be spoken, I had appealed the disciplinary guilt finding on due process grounds and a rehearing was ordered in October '91. It took until January '92 to have the hearing in SHU. I was again denied due process in the hearing preparation phase. I made a big issue out of this to the hearing lieutenant. To my surprise he agreed and entered a finding of not guilty. I was subsequently ordered released from SHU.

Instead of being released I was issued an indeterminate SHU term on the ludicrous pretext that there is no room for me elsewhere. Since being at SHU I had become one of the eight named plaintiffs in a class action suit against conditions at the prison and had filed a high rate of administrative complaints, citizen's complaints against SHU guards and ranking administrative personnel, and a civil rights action against Folsom. My illegal retention in SHU is retaliation for exercising my legal rights. Imagine being absolved of an unjust allegation and then issued an indeterminate SHU for absolutely nothing other than exercising my conscience.

There is a lot of work to be done and legal tools to be manufactured with which to kick these heathens in the seat of their pants as hard as one can and obtain what little more movement one is allowed under the "laws" of this corrupt system that is rent with contradictions and rotten to the core.

* *Lofofora Contreras, alias Amazon Ice Queen, remains incarcerated in the California Department of Corrections.*

28

Pelican Bay Update

In 1990, prisoners at Pelican Bay initiated a civil rights suit against the prison with 300 individual actions. After deliberating for one year, Judge Thelton Henderson, (in *Madrid v. Gomez*), ordered an end to "the pattern of needless and officially sanctioned brutality" at Pelican Bay, appointing a Special Master who will negotiate with the California Department of Corrections (CDoC) and the prisoners to end the violations within 120 days.

However, some of the gross practises, (such as long-term solitary confinement, racial discrimination in the placement of prisoners, etc.), at Pelican Bay were left untouched by the judge and will probably continue. In addition, the CDoC, which is already in contempt of another judge's rulings (regarding

changes for psychiatric care for all prisoners), has a long history of delaying and/or not implementing court orders that are in favour of prisoners.

Thus, this victory may be only a moral one with few or no non-trivial changes to the treatment of inmates. However, it is still an important step in the campaign to close down Pelican Bay.

For further information or to offer support, please write:

Pelican Bay Information Project, 2489 Mission Street, SF, CA, USA 94110

Prison Law Project, c/o National Lawyers Guild, 588 Capp Street, SF, CA, USA 94110

Prison News Service, Box 5052, Stn A, Toronto, Ont., Canada M5W 1W4

[source: PNS issue #49 - Jan/Feb '95]

Pretty Persuasion

BY SELENA ANNE SHEPHERD

Beginning

*"The sky will split
and the planets will shift
Little sister, the sky is falling
I don't mind, I don't mind"*

- Patti Smith

I skate around the mall with a walkman tuned into subversive sounds, I am in search of secret passageways, people of unusual genders, spaces of unabashed desire, the teenage girls w/nasty tongues never look at me, yet they tell me stories from afar, strange, exotic tales they could never have gotten from television, they dress in layers, in bizarre mosaic patterns indecipherable, I listen for simple truths yet hear only complex lies, which, of course, are much more trustworthy, I purchase working class lingerie (I mean, underwear) at Sears from a salesgirl who KNOWS but will never tell, I plead with her to scream it out, reveal the source of her despair, but she just laughs heartily and steals away into the hardware section, I call the security guards who arrest me for wearing plaid socks with a leather skirt, I manage to escape between the cracks, and return unscathed to the scene of the crime...

THE REAL WORLD

by Leslie Anne Shepherd

the real world is

a corset sucking in my gut

and a leather hood claiming my head

for its very own

the real world is

a \$100 bill shoved between my pony tail

and the crotch of his pants

the real world is

the feeling of

the real world is

a lacy petticoat & little girl sighs

and savouring "Daddy's" sweet thing

the real world is

Middle

"Jesus died for somebody's sins, but NOT mine"

- Patti Smith

I light a cigarette though I don't know how to smoke, it seems natural at the time, I cross my legs, right over left, then left over right, I refasten my garter, smooth my skirt, fluff up my titties, I'm anticipating something but I'm not quite sure what it is, a recurring moment, perhaps, a (parenthetical thought), maybe, the merger of parallel lines, that's it, the merger of parallel lines, I remember vividly the secret dance I used to perform when I was nine and yearning — so awkward, so strange, so utterly incomprehensible — yet it couldn't be denied, it had a raw beauty to it that exhilarated me, I check between my legs to see what gender I am today, I find nothing in particular except an old beat up baseball mitt and two dozen rose petals, "I must be a guy," I say to myself, though I can't be certain, I never am, but I never give that away, there are much better things to give away, imaginary kisses, telltale signs, sideways glances, I dream of climbing Mt. Everest in my Maidenform bra, I never reach the peak, I wake up in a cold sweat...

Pretty Persuasion

BY SHERI ANNE SHEPHERD

End

"Pretty boy, can't you show me nothing but surrender"

- Patti Smith

film 2 11:09 -

and the planets will still

Little sister, the sky is falling

I don't mind, I don't mind

We make love in a vacant lot, as it was meant to be, cold asphalt below, full moon above, crickets chirping madly in the background, he is my dada daddy, I am his exotic drag princess in heat, when we kiss, our fantasies collide, explode, immersing us in minute particles of lust and longing, he touches me as if I wasn't there, when I cry out for more, he gives me less, the pleasure is all too much so I revel in the pain, he draws his sword and I my water pistol, we duel for hours into days, he backs me into a corner, I dive between his legs and make a run for the abandoned space between provocation and allure, between outrage and surrender, between perception and scandal, he calls for me, he pleads for me, he paints his face by numbers and recites nursery rhymes for me, remembering my name for the first time in weeks I reach out and pull him deep within, and hope he hasn't forgotten how to swim.

THE REAL WORLD

by Selena Anne Shephard

the real world is
a corset sucking in my gut
and a leather hood claiming my face
for its very own
the real world is
a \$100 bill shoved between my phony tits
and the drop of his pants to the ground
the real world is
10 feet of chain dangling from my swelling balls
the real world is
a lacy petticoat & little girl sighs
and savouring "Daddy's" sweet thing
as if it was the last lollipop in the whole world
the real world is
a night drenched in skintight latex
the real world is
the sound of the whip coming down
upon my girdled bottom
the real world is a yellow raincoat
beckoning me, enticing me, seducing me
the real world is
legs split wide & a midnight cock plunging up the middle
the real world is
a kiss deep and long
yes, I do like to kiss



* *Selena Anne Shephard/Andy Plumb is a writer/collagist/photographer/cartoonist/videographer who enjoys discovering new ways and places to play betwixt and between (or, perhaps, above and beyond) the eithers/ors of gender and sexuality...*

Installment: Nightmare on Maitland. Part (ii)
TSe TSe TerroriSm ©1995 CaiRa

On Maitland. The car pulls up behind Turquoise (who still gives no sign that she is aware of what is happening behind her), about three or four car lengths behind her. Two people get out, each carrying something that looks like either a long pipe or a baseball bat.

On Homewood. In a house not far from the TSculturalcentre. On the second floor. Behind closed white lace curtains, Rhonda MacKenzie, respectable and local megalomaniac TS, is dreaming. And this is her dream...

Rhonda's Dream

all words & music & choreography © 1995 Cal-I
Really Do Know Best-Ra - unless otherwise noted.

Symbols Guide

These symbols should make it easier to follow the action in Rhonda's Dream.

The Forces of Good

☒ Rhonda
☒ Her Imperial Ministers

Those Troublesome Transsexuals Who Won't Go Along With the Forces of Good

⌚ Willow
⌚ The TransBackup Singers
⌚ The Audience
⌚ Willow [speaking]
⌚ Willow [going from table to table]

Other Symbols

⌚ Intro
⌚ Original Melody
⌚ Chorus
⌚ Middle 8 or Brand New Melody
⌚ Slow or Slower Tempo
⌚ Fast or Faster Tempo

Rhonda is "singing" in her bad, overblown, yet distinctively operatic style (frankly sounding like something halfway between Maria Callas and Donald Duck):

I Know Best

⌚ I see
Them out here on the street
With five inch heels
Or knee-high boots upon their feet
Wearing clothes
Made out of tasteless flash
And lingerie
That belongs in the trash

And I see
Too little; far too few
Who dress and act
The way I want them to
Who wouldn't dream
Of being indiscreet
In private
Or simply out there on the street

And I know
It's difficult to do
To live your life
As I command you to
But I know
Much better than the rest
I've seen it all
I've passed through every test

I am Ruler
Empress
Be-cause

I
Know
Best

choreography note: Rhonda starts singing in her bedroom (all in white) & moves to the windows (which are French doors of course) leading to a balcony in white and overlooking Homewood and a bit of Maitland. Rhonda opens the doors and plunges out onto the balcony at "I am" and gets there on "Ruler." There is a big orchestra dressed in white & powdered wigs down below at the intersection of Maitland and Homewood, accompanying her. South of the intersection, there is an audience seated facing Rhonda. And below them everyone in the street is watching and listening quietly. And if we look closely we can see that all the transsexuals are wearing ultrafemme makeup and apparel from 1950's American sitcoms.

In a cheap and gaudy underground café not far away, probably below a gay bar on Church Street (remember this is Rhonda's dream not real-life) where the lighting is black and the place is filled with smoke and everyone is wearing platform boots out of the '70's, tight and bright clothing and makeup and every wig that RuPaul has ever worn. It is quiet except for the hum of conversation and coffee cups on the table when Willow (wearing appropriate - for the dream and place - clothing and boots and make-up) enters. There is immediate silence. Willow begins singing the following song (while everyone listens - at least initially):

Auntie Rhonda's Coming To Town

(words © 1995 CaiRa,
the music & melody should be pretty obvious*)

Hey you transies there
I'm not fooling around
It's a real nightmare
Guess who's coming to town
That's right!
Auntie Rhonda's Coming To Town

She makes up a list ♪ No!
She goes through it twice ♪ No Way!
And lands on each trannie
Like a nuclear device
Get ready!
'Cause Auntie Rhonda's Coming To Town

The TransBackup singers (not quite as flashily dressed as Willow) now appear singing:

She doesn't care about your feelings
She doesn't care if you'll be missed
She doesn't care about your friends
and family
Just as long as you're on her list

It may not sound real
That's just how it seems
But you'd better get ready
Even though it's a dream
Remember!
Auntie Rhonda's Coming To Town

So you'd better make plans
You'd better begin
It's time to get ready
And save your own skins
I'm telling you!

I said**
Auntie Rhonda's Coming
Auntie Rhonda's Coming
Hot Damn! Auntie Rhonda's Coming To Town

with a splashy big band-type ending

* here's a great big clue for those of you who are still stuck - the original title is "S__ C__ is Coming To Town."

** the underlined words in this song are spoken/sung in a Frank Sinatra/Tony Bennett - type styling

Back on Maitland. Turquoise keeps walking. She is still angry, but for some inexplicable reason, turns around. She quickly takes in the scene; two people, each carrying something

long, tubular and dangerous, coming towards her. She takes the plug out of her Echo™ (letting out an incredibly loud siren-type sound), and runs as fast as she can to Jarvis, screaming "Fire" at the same time.

Rhonda's Dream. Empress Rhonda is talking with (more like singing to or even at) her Imperial Ministers:

We Will Smash Them

You all know my Guidelines —
How a transsexual must be
They must be clean & white & pure
In short exactly just like me

I won't recite the Guidelines now
I know it's 20 volumes long
But there are some transsexuals who
Ignore Me & that is wrong

So - oh - oh - oh

We will catch them
And thrash them
And throw them far away

And we will smash them
Not just lash them
And leave them on display

We won't put up with
This rudeness anymore
We have more important things to do

These slaps in the face
Are a public disgrace
And a challenge to Your Imperial Rule

I know they can't help it
These unfortunates; these few
Maybe it was just an accident of birth

I feel saddened when I have to
Exercise my Moral Views
But I still must remove them from
this earth

At this point the doors burst open and Willow and backup singers and band and a zillion non-stereo-typical transsexuals burst in singing:

continued from previous page

It's Over

There were times
When we just went along
With whatever you told us to do
Well those days are gone

Things have changed
It's no longer the case
There's something we want to tell you
Right to your face

It's over
Your reign is over

Our lives are ours
And we're doing our best
No more Codes of Conduct
Like what makeup looks best

We're taking control
Right now today
Your grand plans are history
And that's why we say

It's over
It's really over

We won't be separated
Ever again
'Cause now we're all together
And this isn't the end

[immediately followed by well choreographed instrumental break and dance]

Yeah there once was a time
When we just went along
Doing what you told us to
Now those days are gone

We're controlling our own future
Right now today
We're not hiding anymore
And that's why we say

It's over
Your schemes are over

Don't you know that
It's over
It's really over

Can't you hear us?
It's over
This dream is over

The chorus continues with everyone singing and dancing.

Back to Maitland (and reality). Turquoise runs really fast, not turning around to look (so she has no idea if the creeps are following or not) and still screaming her lungs out. She finally makes it to Jarvis, signals to a taxi (which surprisingly is there and is available) and gets in. She tells the driver to get out of the area and only then does she look back. There is no one there.

Return to Rhonda's Dream. Somehow through all this mêlée, Rhonda has managed to escape by climbing (in her big and now torn gown) out on the roof, waving her fist and quacking quietly (so that no one can hear):

This changes nothing
I'll be back
Sooner than you think
And it won't be pretty
It won't be pretty at all.

Rhonda turns and climbs along the roofs in a southerly direction towards Carlton, humming the chorus from We Will Smash Them to herself, while the sun sets in the west in the purple smog-filled haze of Toronto's evening sky.

end of this installment

* Of course all the characters in TSe TSe TerroriSm are created entirely from my imagination and do not represent any people living or dead. Any similarity is absolutely and entirely coincidental. Besides, I could never ever stoop to using real people in my stories, no matter how tempting.

* Similarly all the songs (including lyrics, music & choreography) - with one obvious exception - are complete products of my imagination and are not copied from nor based on anybody else's material.

— CaiRa

* CaiRa has been writing TSe TSe TerroriSm for what seems almost an eternity now. She hates pictures of herself, which is why there still isn't one here.



Enterprises

6802 Ogden Rd. S.E.
Calgary, Ab., T2C 1B4
Phone (403) 236-7072



Greetings from Calgary and B&B Enterprises!

This is first and foremost a custom lingerie and streetwear shop. We help customers to figure out their clothing needs and for some customers, clothing for their fantasy's! We can create outfits from sketches, photos or imagination. We manufacture sequin ball gowns, shimmering evening dresses and casual clothes. Some of the fantasy clothes range from maids costumes to baby clothing to leather bondage outfits. Every idea can be custom fit and made here! As we are a custom shop we are only limited by your imagination....please feel free to write or call us!



HOSE
BRAS



WIGS
RENE OF PARIS & REVLON
SYNTHETIC WIGS

GARTERBELTS

PANTIES

CORSET

GLOVES



CATALOGS

Leather Catalogue	\$10.00
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Latex Fetish Wear... Assorted Items	
Sexy Lingerie Catalogue	
70 page color intimate apparel	\$20.00
30 page color larger apparel.....	\$10.00
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Sweet Clothing for the little girl in you!	
Illusions Magazine..for the TV/TS Lifestyle'	
Back Issues \$5.00 Current Issues.....	\$8.00
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Crossdresser's Quarterly.....	\$12.00
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SHOES

These 4"heels are made especially for the Crossdresser. They are available in Red Patent #4504, Black Patent #4503, Black Satin #4533 and a Dyeable White Satin #4530. Sizes range from 4-14, AA to EE.



STOCKINGS
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gendertrash

*Canadian Directory of
organizations, resources & services*

for the TS/TG communities

Symbols List

- NS** non-TS/TG/TV specific group
- NP** non-TS/TG/TV specific group with a written policy prohibiting discrimination on the basis of gender identity
- magazine/newsletter published by the group

The following was compiled to give as large a listing of Canadian resources as possible. Some of the groups/organizations listed are not specifically for TS/TG/TV persons but may still offer valuable services since they are known to be familiar with members of the TS/TG/TV communities.

The inclusion of any organization here does not necessarily stand as a stamp of approval by *gendertrash*. We believe that it is each individual's responsibility to decide for her/himself what is or isn't in her/his best interests. However, your comments about the quality, both positive & negative, of the services that you received from any of the providing groups would be appreciated & will be kept on file. If you want your group, or any group that you know of, to be included in that listing.

37

Alberta

Calgary

Illusions Social Club

- ✉ Illusions Social Club,** Box 2000, 6802 Ogden Rd. SE, Calgary, Alta, T2C 1B4

☎ (403) 236-7072

fax: (403) 236-1304

contact: Barbie & Christine

→ Illusions is a social club for support, outreach & self-education. They also run B & B Leatherworks & Lingerie by Barbie (a store catering to alternative lifestyles). Open to all gender gifted peoples & significant others. Meetings are 2nd Saturday & last Tuesday of every month.

membership: \$40/year

✉ Illusions

Edmonton

Crossroads (NS)

☎ (403) 474-7421

contact: Maureen Reid

→ provides various services for sex workers in general (AIDS education, safe house, pimp prevention, legal help, etc.) They have a big TS /TG clientele.

B.C.

Kimberley

Canadian Organization of Professional Electrologists (COPE) (NS)

- ✉ COPE, 410 Aspen Rd., Kimberley, BC, V1A 3B5**

☎ (800) 665-COPE

fax: (604) 427-2573

→ COPE provides a registry

of electrologists in Canada who subscribe to their high level code of professional and ethical conduct as well as standards of hygiene and sterilization.

Vancouver

Cornbury Society

- ✉ Cornbury Society, Box 3745, Vancouver, BC, V6B 3Z1**

→ Non-profit support group for heterosexual cross-dressers & their families.

Foundation for the Advancement of Trans-Gendered People's Equality (FATE)

- ✉ FATE, 1-1727 William St, Vancouver, BC, V5L 2R5**

☎ (604) 254-9591

contact: Jamie Lee

→ Promotes the well-being of transgendered individuals

as well as public education & awareness. Provides advocacy for people on welfare. Registered as a non-profit organization.

✉ Destiny

Centre for Sexuality, Gender Identity and Reproductive Health (NS)

- ✉ Centre for Sexuality, Gender Identity and Reproductive Health c/o Vancouver General Hospital, 715 West 12th Ave, Vancouver, BC, V5Z 1M9**

☎ (604) 875-8282

→ Full gender identity clinic with several groups/ meetings, including Explorers, FTM's,etc. Child psychiatrist for TS parents. Drop-in & other services available.

Note: The clinic is moving

to a new address (which we don't have) very soon. Please call them to get their current address. Formerly known as Gender Dysphoria Clinic.

High Risk Project

✉ High Risk Project, 223 Main Street, Vancouver, BC V6A 2S7
☎ (604) 681-3202

contact: Sandy Laframboise or Deborah Brady
→ The High Risk Project serves street active TS/TG/TV people. It operates a drop-in out of the Vancouver Native Health Centre (449 East Hastings Street - rear) from 1-4:30pm (M-F) & provides a free hot meal & support on Thurs night at DEYAS starting at 6pm. Donations are welcome & are tax deductible.

Note: See article (page 5) for more information on High Risk.

Zenith Foundation

✉ Zenith Foundation, Box 46, 8415 Granville St., Vancouver, BC V6P 4Z9
☎ (604) 261-1695
→ Charitable non-profit foundation, whose objectives are to work toward improving the security & circumstances of people with gender dysphoria. Both FTM & MTF are welcome. Operates several committees. First contact by writing.

✉ The Zenith Digest

White Rock Transsexual Support Group

✉ c/o Dr Angela Wensley, 14905 32nd Avenue, White Rock, BC., V4P 1A4
☎ (604) 536-2053
→ Inclusive rather than exclusive support group for transsexuals and their families.

Manitoba

Winnipeg Prairie Rose PRGR

✉ Prairie Rose PRGR, Box

23, Group 4, RR#1, Dugald, Man ROE 0K0.

contact: Beverley

→ Club provides support, social activities & education. Write for info.

Village Clinic (NS)

✉ Village Clinic, 668 Corydon Ave., Winnipeg, Manitoba, R3M 0X7
→ General health & STD clinic. TS/TG's welcome.

Nova Scotia

Halifax

Stepping Stone (NS)

✉ Stepping Stone, 2224 Maitland St., Halifax, N.S., B3K 2Z9
☎ (902) 420-0103
→ User-directed street outreach programme for sex workers including transgendered youth.

Ontario

Cambridge

Society for the Second Self (Tri-Ess Society)

✉ Tri-Ess Society, PO Box 28002, Cambridge, Ont., N3H 5N4
→ unconfirmed at this time

Haliburton

Intersex Society of North America (ISNA) Canada Chapter

✉ Intersex Society of North America (ISNA) Canada Chapter, PO Box 1076, Haliburton, Ont., K0M 1S0
E-mail info@isna.org
→ Group provides peer support, advocacy and counselling for intersexuals (ie hermaphrodites, pseudo-hermaphrodites), parents of intersexed children, and those who have (or have not) been medicalized and experiencing mutilating genital surgeries(y).

Mississauga

Monarch Social Club

✉ Monarch Social Club, PO Box 386, Stn A, Mississauga, Ont., L5A 3A1
→ Social, support & info. group for TS/TG/TV people. Social dinner last Saturday of each month. Focus is on those who are/will remain closeted.
membership: \$40/year

Ottawa

Gender Mosaic

✉ Gender Mosaic, PO Box 7421, Vanier (Ottawa), Ont., K1L 8E4
☎ (613) 770-1945
→ Social, support & info. group for TS/TG/TV people.

✉ Notes from the Underground

Friendship & Assistance for Canadian Transsexuals & Transvestites (FACTT)

✉ FACTT, PO Box 7421, Vanier, Ont., K1L 8E1
→ TS/TV discussion group

St Catharines

TransEqual

✉ TransEqual, 165 Ontario St. #609, St. Catharines, Ontario, L2R 5K4
☎ (905) 688-0276

BBS (905) 358-5908 (N,8,1). Enter *TransEqual* when asked for name. Select Files from Main Menu, then Area 3 and then files can be previewed or tagged for downloading.

contact: Laura Masters

→ *TransEqual* "hopes to ensure that each transsexual & transgenderist has appropriate legal recourse available to them... when their equal access to society is withheld". *TransEqual* is a TS/TG rights advocacy group.

Toronto

Canadian

Crossdressers' Club

✉ Canadian Crossdressers' Club, 161 Gerrard St. E, Tor, Ont., M5A 2E4

☎ (416) 921-6112

→ Provides a safe atmosphere for CD's & DQ's to dress up & meet others with similar interests/lifestyles.

DQ International

Gender Identity Clinic (NS)

✉ Gender Identity Clinic, c/o Clarke Institute of Psychiatry, 250 College St, Tor, Ont. M5T 1R8

☎ (416) 979-2221 ext 2221
→ To get an SRS reimbursed by OHIP, you must go through the Gender Identity's two year program & be approved by them for surgery. They also have a Wed afternoon support group for people in the program.

Hassle Free Clinic (NS)

✉ Hassle Free Clinic, 556 Church St, 2nd floor, Tor, Ont., M4Y 2E3

☎ (416) 922-0603 (M)
(416) 922-0566 (W)

→ Hassle Free is a STD clinic, which provides anonymous HIV/AIDS testing & counselling (by appointment only). TS' are welcome at either clinic.

Women's Clinic - M,W,F (10-3), T & Th (4-8).

STD drop-in (no appointment necessary) - T & Th (4-6). Appointments required at all other times.

Men's Clinic - M & W (4-9), T & Th (10-3), F (4-7), S (10-2). No appointment necessary except for HIV/AIDS testing.

Human Sexuality Program (NS)

✉ Human Sexuality Program, c/o Student Support Services, Toronto Board of Education, 155 College St, Tor, Ont., M5T 1P6

☎ (416) 397-3755 (ask for the Human Sexuality Program)

contact: Tony Gambini

→ This is primarily a counselling service for lesbian, gay & bisexual students, but they have included transgender students in their mandate. They have a support group for les-

(continued - next page)

bian, gay, bi & transgender students (LGBT) who are experiencing personal difficulties, etc.

Maggie's Prostitutes' Resource Centre & Safe Sex Project of Toronto (P)

✉ Maggie's, PO Box 1143, Stn F, Tor, Ont., M4Y 2T8
☎ (416) 964-0150
→ A resource centre run by & for sex trade workers, providing condoms, legal info, AIDS info, referrals, etc. Drop-in (M&W, 12-6pm) at 298 Gerrard St E., 2nd floor.

Project Affirmation (P)

✉ Project Affirmation, box 1143, Stn F, Tor, Ont., M4Y 2T8
☎ (416) 593-9229
1 (800) 663-5530 (Ont. only)
fax: (416) 593-6697
contact: Ki Namaste
→ A research project investigating lesbian, gay, bisexual and transgendered people's access to health and social services.

ReproMed Ltd. (NS)

✉ ReproMed Ltd., 2333, Suite 209, Tor, Ont. M6R 3A6
☎ (416) 537-6895
fax: (416) 537-4301
→ ReproMed Ltd. is a medically-oriented lab serving those who desire to have some measure of assurance against possible loss of their reproductive capabilities. They specialize in the cryopreservation of human spermatozoa for future clinical application and the providing of cryopreserved donor semen specimens to physicians (for artificial insemination).

Sex Workers Alliance of Toronto (SWAT) (NS)

✉ SWAT, PO Box 1143, Stn F, Tor, Ont., M4Y 2T8
☎ (416) 964-0150
→ A political action group working for the rights of all sex workers.

Sexual Assault Care Centre (NS)

✉ Sexual Assault Care Centre, 76 Grenville St, Tor, Ont., M5S 1B2
add (same as above - in Women's College Hospital)
☎ (416) 323-6040
→ The Sexual Assault Care Clinic provides services for the sexually assaulted.

Sistering (NS)

✉ Sistering, 525 College St. (admin). 220 Cowan St. (outreach).
add (same as above)
☎ (416) 926-9762 (admin)
(416) 926-1946 (drop in)
(416) 588-3939 (outreach)
→ Sistering provides support for homeless women (including TS/TG women).

Street Outreach Services (SOS) (NS)

✉ SOS, 622 Yonge St, 2nd floor, Tor., Ont., M4Y 1Z8
☎ (416) 926-0744
fax: (416) 926-9552
contact: Wayne Travers
→ SOS is an agency that assists youth, (16-24) involved in prostitution, to make informed choices in their lives, whatever their goals might be. They deal with TS/TG youth on a regular basis. Drop-in (M-F 10-6). Legal, medical, welfare & AIDS counselling available.

The 519 (P)

✉ 519 Community Centre, 519 Church St, Tor, Ont. M4Y 2C9
☎ (416) 392-6874
→ All purpose resource centre for mostly lesbian/gay groups. Has other resources like free legal clinic, queer bashing hotline, etc which can be useful. People who work there are somewhat aware of problems that transgendered persons may face.

Toronto Rape Crisis Centre, now known as Multicultural Women Against Rape (NS)

✉ Multicultural Women Against Rape, PO Box 6597, Stn A, Tor, Ont., M5W 1X4

☎ (416) 597-8808 - this line may be picked up by their answering service, especially at nights

TDD: (416) 597-1214
business: (416) 597-1171
fax: (416) 597-9648

→ Multicultural Women Against Rape is a collective of non-transsexual women, providing support for victims of sexual assault (including TS/TG persons). They also run Take Back the Night & have no problems with TS, who identify as women, attending.

Transition Support

✉ Transition Support, c/o 519 Community Centre, 519 Church St, Tor, Ont. M4Y 2C9
☎ (416) 392-6874 (messages can be left only if necessary)
→ Support group open to all members of the transgender communities.

Voices of Positive Women (NS)

✉ Voices of Positive Women, PO Box 471, Station C, Toronto, Ont. M6J 3P5
☎ (416) 324-8703 (10-5), answering machine at other times
fax: (416) 324-8701
→ Community based non-profit organization directed by and for women living with HIV and AIDS in Ontario. Services available to anyone with HIV/AIDS who identifies as a woman.

women's counselling referral & education centre (WCREC) (NS)

✉ WCREC, 525 Bloor St. W., Tor., Ont., M5S 1Y4
☎ (416) 534-7501
→ WCREC has an extensive listing of feminist-oriented therapists. They try to match each client with the appropriate therapist. They also have a crisis line and seem to be receptive to TS women.

Xpressions

✉ Xpressions, PO Box 233, Station A, Toronto, Ontario, M5W 1B2

→ Xpressions is dedicated to serving the CD, TV, TS, TG and DQ communities by organizing a wide range of social activities for members and their spouses/significant others. Xpressions also aims to help and support transgenderists, especially those in the closet, to get out and enjoy all that our lifestyles have to offer.
membership: \$35/year
✉ Xpressions

Québec

Montréal

Association Des Opérées - és en Chirurgie Esthétique (ADOCE) (NS)

✉ ADOCE, CP 230, 5135 Jean-Talon est, Mtl, Qué., H1S 2Z2
☎ (514) 327-8148
contact: Rachel Boutin
→ cosmetic surgery info. & doc. centre. ADOCE provides extensive info on all types of cosmetic surgery. They also provide info on surgeons (both good & bad) in Québec.
membership — \$35/year

Association Québécoise des Travailleuses - eurs du Sexe (AQTS) (NS)

✉ AQTS, CP 5028, Succ. C, Mtl, Qué., H2X 3M2
☎ (514) 527-5320
contact: Claire Thiboutot
→ AQTS is a support group for sex workers as well as a political organization of sex workers & sex worker rights advocates dedicated to the decriminalization & deregulation of prostitution & other types of sex work.

Centre d'Action Communautaire auprès des Toxicomanes Utilisateurs de Seringues (CACTUS) (NS)

✉ CACTUS, 1209 Ste-Dominique, Mtl, Qué., H2X 2W4
☎ (514) 954-8869

→ **CACTUS** is a needle exchange, condom distribution and AIDS information centre. A group of specially trained male & female nurses are on hand to offer support, references & first aid. Situated in the red-light area, downtown Montréal. Open from 9:15PM to 4AM.

Note: **CACTUS** will be moving after July 1 (new address unknown at time of printing).

Human Sexuality Clinic (NS)

✉ **Human Sexuality Clinic**, c/o Montréal General Hospital, 1547 Ave. des Pins ouest, Mtl, Qué., H3G 1B3

☎ (514) 934-8013

fax: (514) 934-8204

→ The Human Sexuality Clinic operates a gender identity clinic & offers various services including therapy, hormones & SRS referrals.

Fondation Nationale du Transsexualisme

✉ **Fondation Nationale du Transsexualisme**, PO Box 613, Stn C, Mtl, Qué., H2L 4L5

☎ (514) 526-5892

fax: (514) 526-1060

contact: Yvette Tétreault

→ The foundation exists to help anyone, experiencing gender dysphoria or dealing with transsexuality, to go through his/her transition in harmony with his/her values, beliefs & customs.

Dr Yvon Ménard, Chirurgie Plastique et Reconstructive (NS)

✉ Dr Ménard, 1003 Boul. St-Joseph est, Mtl, Qué., H2J 1L2

☎ (514) 288-2097

fax: (514) 288-3547

→ Dr Ménard offers a wide range of plastic & reconstructive surgeries, including SRS for both FTM & MTF patients.

Projet d'Intervention Auprès des Mineures - eurs Prostituees - és ('PIMP') (NS)

✉ PIAMP, CP 5028, Succ. C,

Mtl, Qué., H2X 3M2

☎ (514) 527-1267

→ **PIAMP** is a team of street outreach workers, doing advocacy work for street youth. They also run a drop-in, in downtown Montréal.

Stella (Vivre et Travailleur en Sécurité et avec Dignité/Making Space Safe for Working Women) (NS)

✉ **Stella**, CP 989, Succ. Desjardins, Mtl, Qué., H5B 1C1

☎ (514) 282-1563

contact: Natasha

→ Info/reference centre & drop-in for women working in the sex trade. Street outreach, socialization, clothing, food, showers, washer/dryer, etc. TS welcome & on staff. Drop-In times: 2-8pm(M-F). Call for location.

TRANS-PORS (Post Operation Residence Services) (NS)

✉ **TRANS-PORS**, 2006 Sherbrooke est, Mtl, Qué., H2K 1B9

☎ (514) 526-5892

contact: Delphée Martin

→ Community service created by Dr Ménard & the Fondation Nationale du Transsexualisme to provide room & board, with special care & support for people (both FTM & MTF) coming to Montréal for SRS or any other type of adjusting surgery.

Québec

Dr Denys Chabot (NS)

✉ Clinique Dr Denys Chabot, 1281 Place de Mérici, Québec, Qué., G1S 3H8

☎ (418) 682-8810

→ Dr Chabot is a cosmetic & plastic surgeon, offering several types of surgeries including MTF SRS. He is considering doing FTM SRS at a later date.

Québec Gender Identity Clinic

✉ **Québec Gender Identity Clinic**, 84 Boul. des Alliés, Québec, Qué., G1L

1Y2

☎ (418) 529-1152

contact: Mme Viviane

Bélanger

→ Support group for FTM & MTF transsexuals. Provides referrals for therapy, hormones, etc. Works in close collaboration with the Centre

Hospitalier de l'Université Laval. They also work with a local detoxification centre (Le Centre d'Alde St-Augustin) for people with addictive & compulsive behaviours.

Note: Formerly known as **Être Femmes**.

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Publications & Newsletters

Boys Will Be Boys

Boys Will Be Boys, a publication for FTMs, can be reached at: BWBB, PO Box 5393, West End Bris, Australia 4101.

Boy's Own The FTM Newsletter

Boy's Own is published quarterly by the FTM Network, BM Network, London, UK, WC1N 3XX. Write for subscription information.

Provides a forum for FTM's to discuss issues of concern.

The Channel

The Channel is a newsletter published bimonthly, by ETVC, PO Box 426486, San Francisco, CA, USA, 94142-6486. Hotline: (510) 549-2665. Voicemail: (415) 334-3439. Membership is \$20(US)/year, which includes 1 year subscription.

Available only to members, helping professionals or through club exchanges.

Les Chemins de Trans

Les Chemins de Trans is a newsletter published by Belgische Gender Stichting, Pluimstraat 48, 8500 KORTIJK-B, Belgium. Write for subscription information.

Chrysalis Quarterly

Chrysalis Quarterly is published 4 times a year by the American Educational Gender Information Service (AEGIS), PO Box 33724, Decatur, GA, USA 30033-0724. (404) 939-2128. Subscription rates: \$36(US)/year - within the US; \$46(US)/year - outside the US. Publication dedicated to in-depth exploration of gender issues & designed for both consumers & caregivers.

City Lights

City Lights is a newsletter published by the Metropolitan Gender Network, 561 Hudson St., Box 45, New York City, NY, USA, 10014. (718) 461-9050. Write for subscription information.

Cross-Talk

The Transgender Community News & Information Monthly

Cross-Talk is published monthly. PO Box 944, Woodland Hills, CA, USA, 91365. (818) 907-3053, (818) 347-4190 (fax). e-mail: kymmer@xconn.com.

Subscription rates: \$54(US)/1 year - US, \$96(US)/2 years - US. Non-US subscribers add \$12(US)/year.

Contains many articles of interest to the CD/TG/TS communities.

Cross Port

Cross Port is a newsletter published monthly by Cross Port, PO Box 54657, Cincinnati, OH, USA 45254-0657. (513) 474-9557 (Shelbi). Subscription rates: \$8(US)/year.

The Crystal Chronicle

The Crystal Chronicle is a newsletter published monthly by the Crystal Club, PO Box 287, Reynoldsburg OH, USA, 43068-0287. (614) 224-1165. Subscription rates: \$8(US)/year.

Destiny

Destiny is published quarterly by FATE, 1-1727 William St, Vancouver, BC, V5L 2R5. Destiny is free, but donations & postage are welcome.

Devil Woman

Devil Woman is a newsletter published by the Diablo Valley Girls, (DVG), PO Box 272885, Concord, CA, USA, 94527-2885. Phone: (510) 849-4112. Membership fees are \$10(US)/year, includes subscription.

Available only to members, helping professionals & through club exchanges.

Dragazine

Dragazine is published two times a year and can be reached at: Dragazine, PO Box 461795, West Hollywood, CA, USA, 90046. Single issues are \$5⁹⁵(US). Orders are by cheques, made payable to: Dragazine.

Dragazine attempts to cover small and big stories regarding the use of Crossdressing in Entertainment - Art, Politics, Music, Theatre, etc.

DQ International

DQ International is published quarterly by Canadian CDC. Canadian CDC, 161 Gerrard St. East, Toronto, Ont., Canada, M5A 2E4. (416) 921-6112. \$20(Can)/issue includes tax & postage.

FTM Newsletter

FTM Newsletter is the world's most widely-circulated newsletter for the

Female-to-Male crossdresser and transsexual (over 600 subscribers in 14 countries). The FTM Newsletter is the informal record of the thoughts and concerns of its subscribers. It strives to provide factual information for FTM TG/TS people so they may make informed decisions. It also provides a forum for expression/exchange of views and a medium through which FTMs may find support. Published quarterly (January, April, July, October) since 1987 by FTM International. **Subscribe!** \$15/4 issues. \$20 for international (to cover additional postage), and \$25 for professional subscriptions. All cheques or money orders should be in US funds, payable to: FTM or FTM Newsletter. Contact: FTM, 5337 College Avenue #142, Oakland, CA USA 94618. Voicemail: (510) 287-2646. Fax: (510) 547-4785 (24 hours). E-Mail: JamisonQ@aol.com.

Hermaphrodites with Attitude

Hermaphrodites with Attitude is a newsletter published by the Intersex Society of North America (ISNA), PO Box 31791, San Francisco, CA, USA, 94131. E-mail: info@isna.org. Subscription rates: \$12/year, \$50/year (institutional). All cheques/money orders payable to ISNA.

Gender Quest

Gender Quest is a newsletter published bi-monthly by Phoenix Transgender Support, Phoenix, PO Box 18332, Asheville, NC, USA, 28814. (704) 259-9428. Subscription rates: \$7(US)/year.

Girlfriend!

Girlfriend! is available for \$4(US)/issue. Send money to Box 191781, San Francisco, CA, USA 94119.

Girlfriend! is a drag zine. The **Girlfriend!** calendar also available for \$7(US).

Illusions

Illusions is a 40 page magazine published by the Illusions Social Club and is included with membership. Otherwise it is \$8/issue for non-members. Please send money or write to Illusions, Box 2000-6802 Ogden Road SE, Calgary, Alta T2C 1B4. (see Resource Listings for further information)

In Your Face!

The Journal of Record of Transexual & Transgender Activism

In Your Face's mission statement is to cover all actions by transpeople and friends around the country. It is published 2 or 3 times a year. Free. Contact: IYF, c/o Riki Anne Wilchins, 274 W. 11 St. - #4R, NYC, NY, USA, 10014. E-Mail: Riki@PipeLine.com (to reach Riki) or nm@world.std.com (to reach Nancy Nangeroni).

IXΣ

IXΣ is a newsletter published monthly by IXΣ(Iota Chi Sigma or Indiana Crossdressers Society). IXΣ, PO Box 20710, Indianapolis, IN, USA, 46220. Membership is \$23(US)/year, which includes 1 year subscription. Back issues are \$2(US)/issue. Checks should be payable to "cash" or "bearer".

Journal of Gender Studies

The Journal of Gender Studies is published twice a year by the Human Outreach and Achievement Institute, 405 Western Ave., Suite 345, South Portland, ME, USA 04106. Subscription rates: \$16(US)/year.

This is the official publication of the Institute.

Ladylike

Ladylike is published quarterly by Creative Design Services. Subscriptions are: 4 issues for \$32 in the US/\$35 in Canada/\$50 Overseas. All prices are in US currency. Each issue is 48 pages (with 8 in colour) featuring real people from the transgender community, articles, humour, cartoons and lots more. Contact CDS, PO Box 61263, King of Prussia, PA USA 19406. Phone: (610) 640-9449. E-mail: cdspub@omni.voicenet.com

Lipstick and Lace

Lipstick and Lace is a newsletter published by Girl's Night Out. Write for subscription information to GNO c/o Barbara Fortune, POB 350369, Brooklyn, NY, USA, 11235-0007. (201) 794-1665, ext 202.

New Men And Women of Minnesota

New Men and Women of Minnesota is a newsletter published quarterly by the New Men and Women of Minnesota, PO Box 6432, Minneapolis, MN, USA, 55406-0432. Membership fees are \$25(US)/year which includes 1 year subscription.

Notes From the Underground

Notes From the Underground is published bi-monthly by Gender Mosaic, PO Box 7421, Vanier, Ontario, K1L 8E4. Phone/Fax: (613) 741-3007. E-Mail: bz247@freenet.ca. Subscription rates: \$20 (Cdn)/year. Contains various articles relevant to the gender communities.

PPOC Girl Talk

PPOC Girl Talk is a newsletter published monthly by the Powder Puffs of California (PPOC), PO Box 1088, Yorba Linda, CA, USA, 92686. (714) 779-9013 weekdays, 9 to 9 pm (pacific time) & leave message. Subscription rates:

\$30/year for non-members.

Reflected Images

Reflected Images is a newsletter published quarterly by Reflections, PO Box 4002, East Dedham, MA, USA, 02026. \$4(US)/issue. (617) 323-6082.

Renaissance News & Views

Renaissance News & Views is the monthly newsletter of the Renaissance Education Association, Inc., the national open-membership support group for all transgendered people. Subscriptions are \$16/year. Contact Renaissance, 987 Old Eagle School Road, Suite 719, Wayne, PA, USA 19087. (610) 975-9119.

The Southern Belle

The Southern Belle is a newsletter published monthly by Sigma Epsilon, Tri-Ess, PO Box 272, Roswell, GA, USA, 30077. They don't sell their newsletter, but are willing to trade it with other newsletters.

Tennessee Vals

Tennessee Vals is a newsletter published monthly by Tennessee Vals, PO Box 92353, Nashville, TN, USA, 37209. (615) 664-6883 voice mail. Membership \$25(US)/year includes 1 year subscription.

TNT

Transsexual - News - Telegraph The Magazine of Transsexual Culture

TNT, 41 Sutter Street, #1124, San Francisco, CA USA, 94104-4903. (415) 703-7161. Subscription rates: 4 issues for \$18(US) within the US & \$23(US) within Canada.

TNT is a political publication that aims to cover the many issues affecting TS/TQ persons (besides shopping and make-up), while promoting transsexual pride.

TOPS

Newsletter for Transsexual Sex Industry Workers

TOPS is published quarterly by the Ongoing Network - Transsexual Outreach Project (ON TOP). All correspondence should be addressed to ON TOP, PO Box 11-412 Manners St, Wellington, NZ, phone 64-9-3666-106. Write for subscription rates.

Provides a forum for transsexual sex trade workers to communicate with each other about their various issues & concerns.

The Transgenderist

The Transgenderist is a newsletter published monthly by the Transgenderist's Independence Club (TGIC), PO Box 13604, Albany, NY, USA, 12212-3604. Membership is

\$40(US)/year which includes 1 year subscription. Contact TGIC at the above address for further information.

TransSisters

The Journal of Transsexual Feminism

TransSisters is published quarterly by Skyclad Publishing Co., 4004 Troost Avenue, Kansas City, Missouri, USA, 64110. Phone & fax (call first by voice to set up the fax): (816) 753-7816. E-Mail: davinaanne@aol.com. Subscription rates: \$24(US)/4 issues within US, Canada & Mexico; \$26(US)/4 issues outside those countries. Back issues available for \$8(US) within Canada, US & Mexico; \$8.50(US) outside those countries. All checks payable to Davina Anne Gabriel.

Provides a forum dealing with issues of transsexuality from a feminist perspective & exists to promote dialogue, understanding, co-operation & reconciliation between the feminist & transsexual communities.

The TV\TS Tapestry Journal

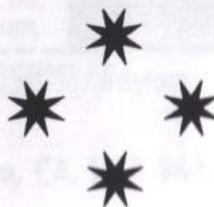
Tapestry is published quarterly by the IFGE, Box 367, Wayland, MA, USA 01778. Phone: (617) 899-2212. Fax: (617) 899-5703. Individual copies: \$12(US). Subscription rates: regular subscriptions are \$40(US)/1 year; 1st Class, Canadian & overseas surface subscriptions are \$55(US)/1 year; overseas air subscriptions are \$65(US)/1 year; Two year subscriptions (US bulk mail only) are \$72(US)/2 years. Subscribers receive a personal listing free of charge for the duration of their subscription and are considered voting members of IFGE. Primary publication of IFGE.

Xpressions Xplorer

Xpressions Xplorer is published monthly by Xpressions, PO Box 223, Station A, Toronto, Ontario, M5W 1B2. Free with paid membership. Please contact Yolana or Laura (editors) for further details.

The Zenith Digest

The Zenith Digest is a newsletter published quarterly by the Zenith Foundation, Box 46, 8415 Granville St., Vancouver, BC, Canada, V6P 4Z9 (604) 261-1695. \$3 (Cdn)/issue, payable to the Zenith Foundation.





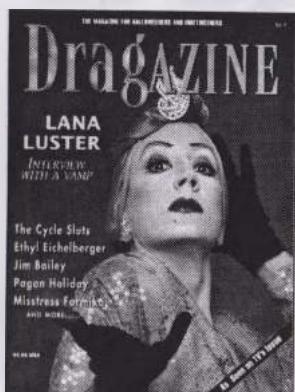
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Toronto, Ontario
M4Y 2E3

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Strong & sincere Amazonian Transsexual woman seeks a playful and aware baby bull, bambi or Minotaur with whom to co-mingle - Toronto #220

Bi-Curious

Post-op TS woman, single, french speaking, socially active, good natured, early forties, curvaceous. Recently found myself attracted to women. Would like to practise my english and explore my bisexuality with transsexual or genetic women. - Québec City # 170

French Man

Straight, but open-minded French genetic man, late 30's, attractive, business type, seeks good-looking & intelligent MTF TS for ongoing relationship. Discretion & respect a must. - Toronto # 230

Gender Oriented Genetic

I am a gender-oriented genetic man who is drawn to TS's. Also am a bit of a crossdresser. I would like to find a cute, smart TS who seeks a lover/friend/or relationship. I have many cultural interests from A to Z (abnormal psychology to art to avant garde novels). My favourite author is Jack Kerouac, father of the beat generation and son of French Canadians - pacifist, Zen seeker, jazz disciple, etc. - Pennsylvania area # 100

Girlboygirl

Gender dysphoric girlboygirl seeks butch of any sex/gender/sexuality for torrid affair. - Montréal # 250

Hazel Eyes

Romantic Pisces. 35, 6', 200 #, all muscle. Hazel-eyes. German-Irish nationality. Professional chef. Homeowner. Desires feminine post-operative for marriage. Pre-ops also write! I'll provide home, security, all my love. Write soon! Thank you! - Florence, Arizona # 190

In Search of a FTM

Genetic woman, french, 25, red-head, mature & insightful, seeks sensitive, politically aware, intelligent, sexy FTM with a sense of humour, who likes children, for friendship and more... - Montréal # 120

Party Girl

French crazy smoking, drinking, wild partying genetic girl wants to meet TS/TG girls with a brain for friendship, watching TV, eating junk & nights out. - Toronto # 270

Sexy Femme TS

Beautiful model-type transsexual, 25, tall, slim, sexy, feminine figure, long curly brown hair, blue eyes. Seeks cute young (18+) guy for friendship plus? - Toronto # 190

True Friendship

I sincerely would like to meet someone with whom I can share and exchange ideas, thoughts, dreams, and experiences with. Someone who will and wish to explore the essence of true friendship and wish to develop a meaningful relationship. - California #240

TS Angel

Young but mature MTF Angel. Very beautiful, soft, sweet and sincere, but strong and assertive. Seeks unattached, intelligent, pro-feminist, non-smoker, vegetarian, attractive man for stable long term relationship, based on affection not garter belts... - Toronto # 130

TS Lesbian Wanted

Non-transsexual lesbian, trans-curious, presently living in Montréal but planning to move to another planet soon. Would like to correspond with and/or meet a soft-core feminist transsexual lesbian. Must be open-minded and love travelling. - Montréal # 110

TS Man Wanted

Would like to meet a masculine, confident, passable, open-minded, caring, politically aware FTM for friendship and/or more. I'm a very attractive TS woman in her late 20's. - Toronto # 140

TS Woman Wanted

40 years old TS woman would like another intelligent, mature, political, vegetarian, non-smoker, non-drinking, quiet TS woman, 30-40, for friendship. Operative status unimportant. No makeup sessions nor lingerie parade, please. - Toronto # 180

Weltschmerz Fin-de-Siècle

Sassy, sincere, weltschmerz, fin-de-siècle, MTF, transgendered person of the feminine but not necessarily passive persuasion seeks pen-pals, not necessarily penis-pals - Toronto # 260

Le Babillard

- **GIRLCULT/GIRLKULTURZINE**, a zine "celebrating girls, grrrls, women, dominatrixes, wymyn, drag queens, femmes, butches, dykes, trannies, bi's," wants submissions (prose, poetry, cartoons or artwork). Artwork must be less than 8"×6" (20cm×15cm). Send to: 48 Craig St., London, Ont., N6C 1E8 (include a S.A.S.E. if you want it returned). Accepted material gets free copies of magazine.
- **PROJECT AFFIRMATION**: Ki Namaste is doing research on Ontario transgendered people's access to health care and social services (including hormones, HIV/AIDS, relations with police, prisons, psychiatrists, welfare, FBA, etc.) and would like to interview transgendered people, especially FTMs and/or TS/TGs in prison. An honorarium is available. For further information, please call Ki Namaste c/o Project Affirmation, (416) 593-9229 or 1-800-663-5530 (Ontario only). Fax: (416) 593-6697.
- **FTM CONFERENCE: A Vision of Community**: The First All-FTM Conference of the Americas, will be held August 18-20, 1995 in San Francisco. Workshops, seminars, panels, exhibitions, networking and socializing for FTMs, their partners and friends. Registration information can be obtained from: FTM Conference, 5337 College Ave., #142, Oakland, CA, USA 94618. See the ad for the conference (page 32)
- **BRANDON TEENA MEMORIAL FUND** needs donations to help pay for a headstone for Brandon Teena (an FTM who was brutally beaten, raped and murdered in Lincoln, Nebraska last year - the trial of the accused murderer starts May 15). Send donations to: Teena Brandon Memorial Fund, 1204 WO Street, Lincoln, NB, USA 68528.
- **MWMF**: Plans are already underway for next year's protest against the Michigan Womyn's Music Festival. For information & greatly needed donations please contact Davina Anne Gabriel, 4004 Troost Ave., Kansas City, Missouri, USA 64110; phone: (816) 753-7816; e-mail: davinaanne@aol.com (Internet) or DavinaAnne (America Online).
- **TRANSGENDER PRIDE PROJECT**: Leslie Feinberg (author of *Stone Butch Blues* & *Transgender Liberation*) is soliciting tax-deductible donations to publish her historical & cross-cultural research on transgender, tentatively titled *Transgender: A History of Resistance*. Checks should be made payable to the Column Foundation, c/o William Sachs, Esq., Suite 830, 7 Penn Plaza, New York City, NY, USA 10001. Please clearly mention that this contribution is to be used for the Transgender Pride Project.
- **ICTLEP**: The International Conference on Transgender Law & Employment Policy, Inc., is holding its 4th annual conference June 14-18, 1995 in Houston. They are also looking for donations. For further information, please contact them at 5707 Firenza St., Houston, TX, USA 77035-5515; phone: (713) 723-8368; fax: (713) 723-1800.
- **2ND INTERNATIONAL CONGRESS ON CROSSEDRESSING, SEX AND GENDER ISSUES** will be held in late Spring, 1997. For further information regarding costs and location, please contact JoAnn Roberts, Ph.D., c/o CDS, PO Box 61263, King of Prussia, PA, USA 19406; phone: (610) 640-9449; e-mail: conff2@cdspub.com.
- **THE TRIANGLE PROGRAM (aka "GAY HIGH")**, an alternative high school for lesbian, gay, bi and transgendered youth (grades 10 & up) is starting intake now. It will open in September, 1995 at the MCC on Simpson Avenue. For further information contact Tony Gambini c/o Human Sexuality Program, Student Support Services, Toronto Board of Education, 155 College Street, Toronto, Ontario, M5T 1P6. Phone: (416) 397-3755 (ask for the Human Sexuality Program).

Feel Like You're In The Dark?



PERHAPS WE CAN HELP. Information is the key to taking control of your life. Since 1985, CDS has been serving the information needs of the transgender community with publications like *The Transsexual's Survival Guide, Vol. 1* (\$US15), *Identity Management In Transsexualism* (\$US15) and our new monograph *The Straight Dope On Hormones* (\$US4). CDS also has video publications like *Speaking As A Woman* and *Cosmetic Surgery Options*. All our videos are now one low price of \$US30, plus \$3 shipping and handling. Write or call today for a free catalog.



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